

CHURCH MANAGEMENT



MOTHER

*Your love was calm and true
when I was crying,
A soothing peace was waiting
at your breast;
Your touch was like a fairy's,
full of magic,
And all your words came lulling
me to rest.*

*You lived for me and by your
understanding,
Kept open court of justice for
my rights;
No faults of mine could make
you turn against me,
You trusted me and prayed
through tempting nights.*

—ALLEN STOCKDALE

THE MINISTER'S PROFESSIONAL JOURNAL

May, 1930

VOLUME VI NUMBER 8



IF YOU or any other minister preached while clothed in overalls, no doubt you would be severely criticized. Some would say you were either a fanatic or unbalanced mentally. Your church officials would inform you that the costume was beneath the dignity of your calling and out of harmony with the sacred surroundings, besides not being conducive to spiritual worship.

You might explain that the overalls covered your body just as well and that you could not afford better clothes, but just the same you would not command the respect of the members or community, and finally you would have to make room for a man who knew the value of a well appearing minister, although it did cost a little more.

The minister who can readily comprehend the value of good pulpit clothes, well selected church furnishings, etc., often overlooks the fact that printed matter representing the church should create the right impression. Your printed matter represents

your church—it is your salesmen. Your salesmen should not be shabbily dressed any more than your minister.

Pastors who think they are efficient church managers will often distribute so-called parish papers that can hardly be read, which have been produced on some duplicating machine or by a "cheap printer." They little realize that "cheap printing" and overalls in the pulpit create the same impression.

It is not necessary for you to wear overalls in the pulpit or to distribute an inferior parish paper. The National Religious Press has made it possible for every church on the continent, large and small, city and rural, to have its own parish paper, equal in appearance and quality to any magazine published, without expense to church or pastor. Not only this, but an ambitious pastor can make the paper a source of revenue for the church if our co-operative plan is taken advantage of.



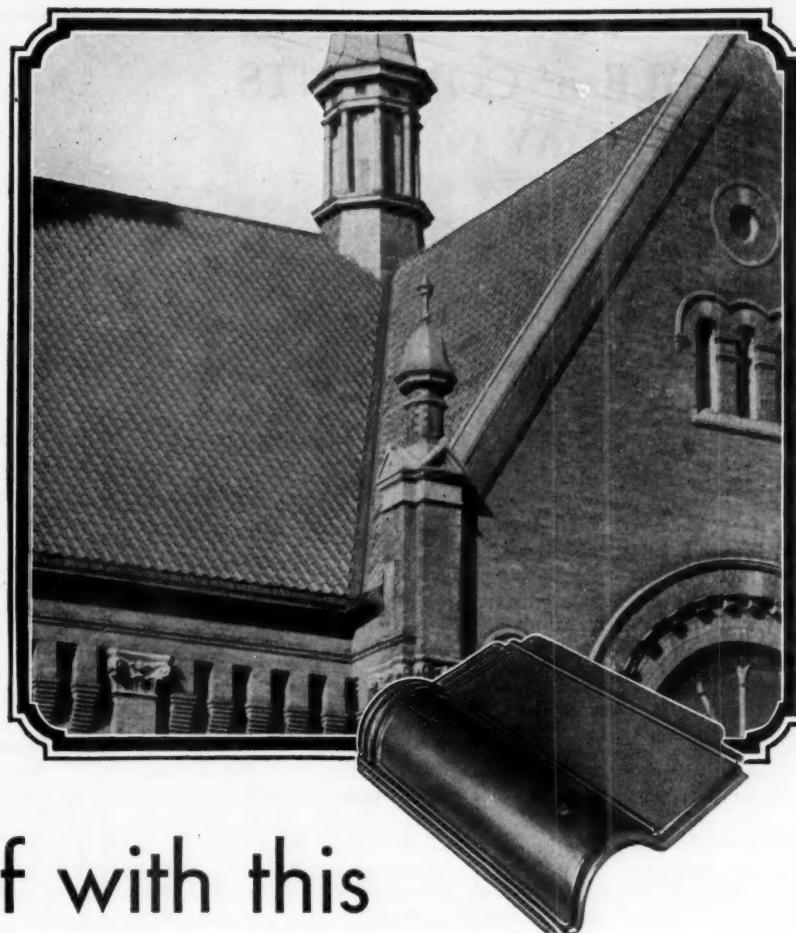
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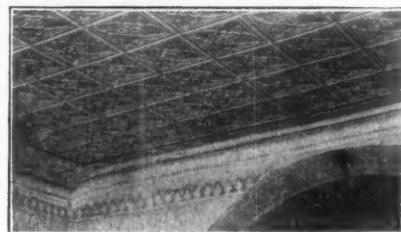
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Edward E. Buckow—Business Manager

The Editor's Drawer

WHAT DOES IT COST TO TAKE CHURCH MANAGEMENT?

The editor has always contended that it costs nothing.

The man who does not find sufficient ideas in a year's subscription to this magazine to pay the small cost of subscription many times over reads very carelessly. It is nice to find a confirmation of this point of view from the readers themselves.

Roy L. Smith of Minneapolis was in this office a few years ago. In discussing the subscription costs he said that he considered the magazine as a service item. "Just a few weeks ago," he said, "I found one little item in the Dollar Tips which solved a big problem for me. It was the problem of darkening the church for daylight projection. The whole scheme seemed so simple that after I had read it I felt cheap to think I had missed that idea myself." That one item will pay for the single subscription cost for many years.

From a field many miles away, Manitoba, Canada, comes another comment on this feature. A. W. Guild is pastor of The United Church in Deloraine. He writes:

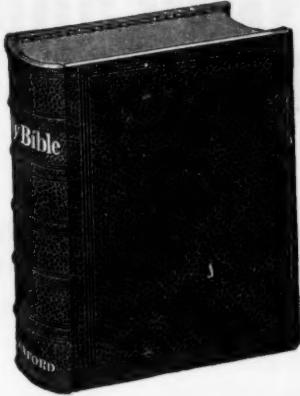
"Your paper brought to my door an extra \$300-400 per year depending on my own initiative. An article called my attention to the possibilities of local news correspondence. I am now local correspondent for both the Winnipeg papers and find a check from each averaging fifteen to twenty dollars per month coming in."

So there is the answer. *Church Management* costs the careful reader nothing.

WILLIAM H. LEACH.



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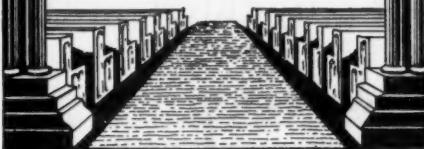
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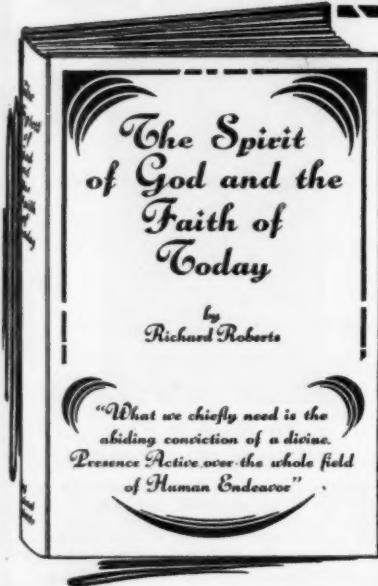
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by Richard Roberts

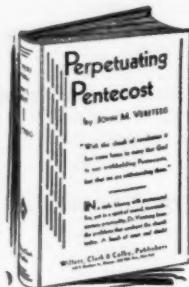
Part I—PENTECOST: The Record; the Company; the Mind of the Company; the First Consequences of Pentecost; the Gift of Tongues; the Gift of Power; the Gift of Grace; after eighteen years.

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Perpetuating Pentecost

by John M. Versteeg



Dr. Versteeg interprets the events of the historic Day of Pentecost, SHOWS how Pentecost was not a mere incident,

but in fact "a tremendous spiritual epic," and SUGGESTS how leaders of churches can, through proper observance of the current anniversary, along with tens of thousands of other churches, aid in bringing to the Church, with the approach of Easter and after Easter, a new Pentecostal tide of spiritual living and thinking.



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VOLUME VI
NUMBER 8

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

MAY
1930

A Dynamic Summer Ministry

By Carl F. Schultz, Hyannis, Massachusetts

Here is the inspiring story of a church which does not intend to lie down on the job in the summer. Our contention is not that this program is adapted to every parish. But rather that every church can offer a worth while summer ministry, should it desire to do so. Mr. Schultz' sermon on "God and Golfers" appears in this issue.

"YOU cannot get people to attend church in the summer time," is often repeated in ministerial and church circles. Many reasons are given, people go to play golf, they go automobileing, they relax from the stress of the week and take things easy, and worship has no place on their summer schedule. Acting upon the above theory, churches are closed or their services limited, ministers take their vacations, and church people rest complacently, believing that eight or nine months complete a church program.

You cannot get people to attend church in the summer season or any other time of a year when such an attitude is held. The reason why our audiences are not larger is for the above attitude more than for any other one thing, a lack of faith in what can be done. Not done by old ways or antiquated programs, but done through new, sound, practical methods.

Our Christian churches suffer because we who are leaders, and often the lay leaders, will not measure our efforts by results. To say that the results are immeasurable and unseen is but to excuse ourselves. Faith is seen in works, and Christian principles are seen in character and community life. Business is made successful by squarely facing conditions, studying the needs of people, and producing to meet these needs. Should not we do the same as leaders of the business of Christianity, the Master's business, on which we are about? Surely the demands on the ministry of today, and the needs, are different from those of any period of the past!

There are those of us who believe, that you can get people to go to church,

in the summer time or any other time of year, if conditions are studied, and an honest effort made to produce types of religious services to meet the prevalent needs. The suggestions presented in this paper come from experiences in a previous pastorate; where a large Sunday evening congregation was built up, the church having previously discontinued evening services because people did not support them; and from experiences in the present pastorate; previously people did not attend church during the summer time and at present the church has a very active summer ministry.

Friendliness Essential

Friendliness is a requisite if a church desires to build up a summer congregation by reaching people who are visiting or summering in or near the community. People have a large number of churches to select from and the ten-

dency is for them, to visit, this one and then that one, during the summer. If there is only one church near and they do not feel a friendly welcome, they will very likely rest from church attendance until fall. It seems most advisable that the minister be on the field so that his warm, personal, friendly greeting may be extended.

The church of which I am minister has the title, "The Friendly Church", and it has been the endeavor of our ministry to make that title a reality. The following things have been done to date, what will be done in the future will be determined by a further study of the work.

A Guest Book is kept: Weekly those who attend our church for the first time, during the summer, are invited to register, giving their name and local and home address. Visiting ministers, regardless of denomination, are asked to make themselves known and are given

GREETINGS

Learning of your arrival to Cape Cod, the Minister and People of the Federated Church, "The Friendly Church," Hyannis, take this occasion to wish you a delightful summer, and to invite you to attend her services of worship if you have no other religious affiliations.

We are conducting two services of worship, at 8:30 A. M. and 11 A. M., for the convenience of our Summer Guests.

If our Church may render any service to you kindly communicate with the minister.

REV. CARL F. SCHULTZ.

2 Harvard Street. Phone 656.

a part in the service. The people are invited to linger after the service and become acquainted with others present. Our summer audiences are composed largely of summer guests.

Guests are invited to work: Occasionally the announcement is made, "May you find the Friendly Church a place for worship and work". The Hyannis Normal School keeps a summer session. Last summer, for six weeks, students at the Normal School furnished the music at all the services we held, including solos, duets, quartet selections, and a chorus. Many of the students were regular members of the choirs in home churches.

Appreciation should be sincerely shown when any one assists. A recent letter from the leader of the chorus shows the value of such appreciation. "I can say without bitterness that I have done so much one way or another without a word of thanks that I was absolutely surprised and thrilled at the attitude of your church. It really does give one a pleasant feeling and also makes me want to help you in some small way again if the opportunity offers."

Guest Calendars are mailed: A mailing list is made of the names in the Guest Book. In May of this year, before the summer season opened, a "Special Number of the Church Calendar for Our Summer and Week-end Guests", was mailed to each one registered. The calendar contained, "Greetings from the Minister" and "Items of Interest" of what had taken place and of summer plans. Letters were received by the minister in response to the calendar and many people who have returned this season have spoken highly of the calendar and of their appreciation of it. This year's list will be used next spring, and possibly for additional correspondence concerning our work during the winter months.

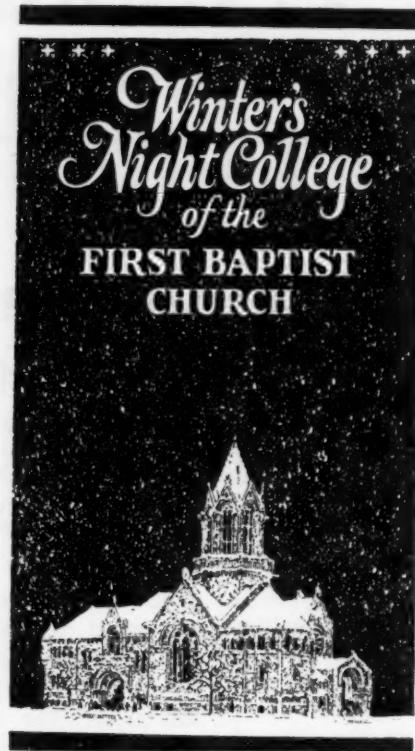
Nearly every State in the Country, and many places outside, is recorded on the list. Various religious denominations are represented by our guests weekly, and annually.

Friendly Message

The message is friendly, not alone because of the many faiths represented, but rather because the Christian message itself is most friendly. Denominational and controversial questions must be left aside if the church is to have a friendly ministry.

People are more interested in a practical and positive Christian message than we are wont to give them credit. It must be a message that glows with friendliness, burning with the friendliness of God, and radiant with the friendliness of humanity. The sermon has a very important place in Protestant churches, especially so in the summer.

A Winter's Night College



CHURCHES looking forward to the season of 1930-1931 will be interested in the story of the Winter's Night College of the First Baptist Church, Indianapolis, Indiana. This college completed its seventh season this spring. The term comprised eight Thursday nights. The program involved two periods. First was the general instruction period beginning at 6:40 P. M. and continuing until 7:20. At 7:30 all of the classes merged in the church auditorium for the lecture. These lectures were on various subjects by visiting speakers. Four courses were offered for the class period. They were as follows:

Class A—DR. HOMER P. RAINY

Christianity in the Laboratory of Experience
This course is a clinic in the field of religious experience and is designed especially for young people whose thought and experience may lack definiteness. The course deals with the principles of Christian living. Dr. Rainey is President of Franklin College and has had large and successful experience in dealing with young people.

Class B—DR. P. L. POWELL

The Hebrew Prophets

This course will have a wonderful interest

under the leadership of Dr. Powell. After visiting the Holy Land and studying first hand the scenes of Hebrew life and national experience he will be well qualified to speak with authority on the work and messages of the Old Testament Prophets.

Class C—DR. TOLBERT F. REAVIS

Christianity and the Race Problem

This will be the third year that Dr. Reavis has accepted a place on the teaching staff of our Winter Night's College. He is a member of the faculty of Butler University, holding the chair of Sociology.

Class D—DR. O. R. MCKAY

The Story of the Making of the New Testament Books

The aim of this course is to repaint the historical picture that stands behind the making of the books of the New Testament so one may understand the reasons for their being written and the historical situations which called them forth.

A registration fee of \$1.00 was charged each person enrolling for the course. To accommodate those who desired it a forty cent dinner was served in the church each evening of the college at six o'clock. The sustained interest in this winter's night college season after season has made an essential part of the cultural life of the church.

The effectiveness of the church's ministry is often measured by the message.

Friendliness is catching: Many of our summer guests drive long distances to attend the service. Why is it? Frequently they say, "I heard what a friendly church you have here, so I have come, and wish to say that I have found it so." We all like to go where we are welcomed in a friendly way. Where we are invited to worship according to our own beliefs and in our own form, whether formal or informal.

Publicity is a compelling force: Christian churches are to use compelling powers. Jesus said: "Go out and compel them to come in that my house may be filled." Publicity is compelling.

Starting things is good publicity. The press interests itself wherever things are to happen. News will be gladly welcomed when such is the case. Any church that is trying to do anything different from the usual program should make use of the press.

(Continued on page 640)

Will Motion Pictures Move A Rural Church Here is the Answer

By George A. Crapullo

FROM a churchless Sunday night to a popular and successful Sunday evening service—this is what has happened in our church this fall. The attendance has never been less than seventy and it has reached as high as 144. The Sunday before this was written we had our largest congregation, notwithstanding the fact that it was a stormy night. The congregations are getting larger with each succeeding service. In a town which has three churches and a population of only 320, the size of the evening congregation is really exceptional.

We have accomplished this through the inauguration of what we have chosen to call the "Popular Religious Motion Picture Service". This service is informal in character with the following features:

A short song service of previously requested hymns, special instrumental or vocal sacred music and a short pertinent spiritual talk by the pastor based on the picture and preceding its showing.

From the very beginning our services have met with a success which has far exceeded our fondest hopes. People come from near and far. Some have been known to come from a distance of fourteen miles. One of the satisfying aspects of these services is the presence of entire families. We have a very large number of high school students in attendance. We are drawing many people who could not be induced to attend a formal Sunday service.

A deeply spiritual atmosphere pervades the entire service. Every item in the order of service contributes to the creation of a worshipful spirit. We have had many messages testifying to the uplift and helpfulness of the service. We are convinced that in this popular evening meeting we are fulfilling a distinct need and one which could not be met in any other way.

In rural communities, where there seems to be an instinctive resistance to innovations, one must work his way carefully through this natural conservatism. In introducing the idea in our church we used caution. We avoided everything that savored of the spectacular and sensational. At first we did not even use the term "motion picture". Our approach was by way of our responsibility for reaching the many who did not go to church. We declared that we were going to try an experiment in the hope of getting to these people with the Gospel message. This experiment was to take the form of animated pictures which were an accurate portrayal of portions of Scripture. We explained that the church at large approved of this method of Christian work and also took pains to make clear that there was

no difference between the stereopticon pictures (universally used in churches) and animated pictures. The educational value of the motion picture was also strongly emphasized. Not one person raised an objection. Several were skeptical but they did not oppose the idea. After the first service the skeptics became enthusiastic supporters.

We advertised the services extensively. We prepared dignified handbills, always placing the emphasis on the spiritual purpose of the service. The newspapers gave space to our announcements, using our story for its news value. Our members did their part by inviting their friends.

For the present we are holding these services every other Sunday. We have found that this interval of one Sunday intensifies the desire of the people for the next meeting. We have received many requests to have these services every Sunday evening. We are holding off for the present but hope that

later they may be made a regular weekly event.

The expenses of these services have been more than met by the offering. In fact, just now we have a surplus. In selecting our pictures we use *The Annual of the Educational Screen*, called *1000 and One*, which is a yearly catalogue of non-commercial films. It is published in Chicago. We have a portable machine, the use of which does not require a fire-proof booth, as the films used are non-inflammable.

Some of the pictures used were: "The Unjust Steward", "The Rich Young Ruler", "Forgive Us Our Debts", "The Unwelcome Guest", and "The Twenty-third Psalm".

Incidentally, there has been another fine unexpected result from these motion picture services. Our high school is using our auditorium and machine for a series of educational programs for the benefit of the students and their parents. At the first of these programs held last month the church was filled to capacity, over three hundred people having attended.

Our experience has amply justified our confidence in the motion picture as an effective vehicle for expressing and teaching Christian truth.

Ambition is a spirit in the world
That causes all the ebbs and flows of
nations,
Keeps mankind sweet by action; with-
out that,
The world would be a filthy, settled
mud.

—Crown.

Pictures You Should See

'A Maker of Men' (6 Reels) November 17

A Dramatic Story of Two Men Who Live by Different Principles.

'Light of Faith' (4 Reels) December 1

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'Jesus the Christ' (5 Reels) December 15

Passion and Life of Christ. Appropriate for This Season of the Year.

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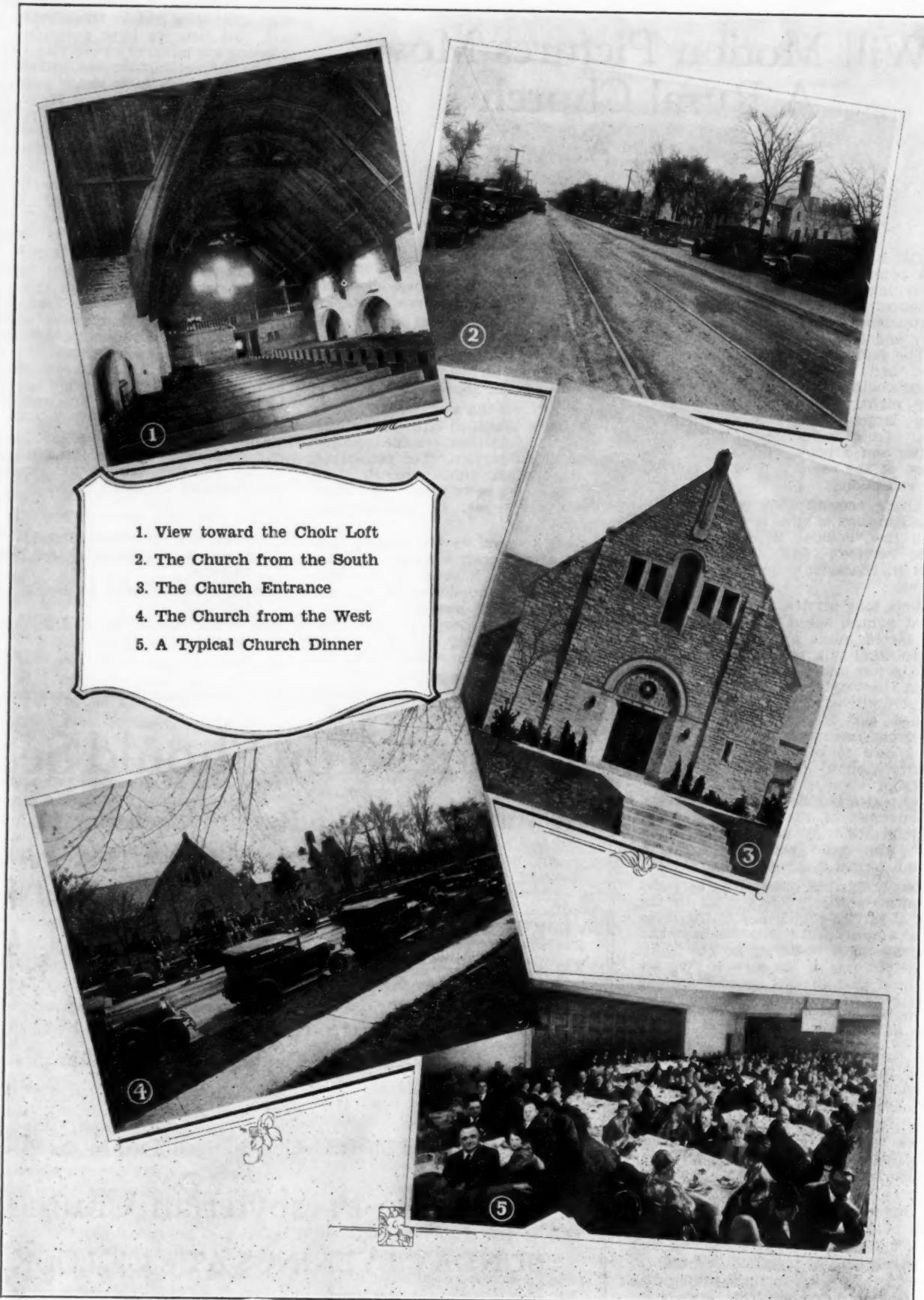
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Typical Scenes of Grandview Heights Community Church

How A Church Won A Community

The Story of a Community Church With a Vision

By John R. Scotford, Cleveland, Ohio

IN 1918 the 204 members of the Grandview Heights Congregational church of Columbus, Ohio, worshipped in a modest chapel—just an ordinary suburban congregation. Today the same organization, re-baptized as the First Community Church of Columbus, has thirteen hundred members, holds title to property valued at three hundred thousand dollars, and is paying the interest on a debt of \$130,000. How has this spectacular bit of ecclesiastical salesmanship been brought to pass in twelve years?

The primary motive in severing all denominational ties and setting up a Community church was to save the community from a deluge of ecclesiastical organizations. At that time inter-church comity had not come to Columbus—and a prosperous suburb was a temptation in the path of denominational officials. But by changing from a Congregational to a Community status the coming of additional churches was postponed for a number of years.

Dropping the denominational name meant that neither money nor members would be contributed from outside sources. To establish itself in the community the church was compelled to "sell" both an idea and an institution.

But there were also compensations. Church unity appeals to the common sense of most laymen. The neighborhood was new, and looked with favor upon other novelties. Both the pastor, Oliver C. Weist, and the people felt that they were embarking upon a great adventure. They had burned their bridges behind them; they were sailing uncharted seas; the door was wide open for all sorts of experiments. One of the leading ministers of Columbus dubbed the organization, "The Church of a Thousand Quests." Because he feels the church to be his own creation, the minister is intensely in love with his job. The knowledge that they were doing something unprecedented has quickened the loyalty of the laity. The members are intensely proud of "their" church.

The church is now in the second phase of its growth. First came the days of pioneering, when both the congregation and the community were new and other churches had not yet seriously entered the field. The erection of a building

costing a quarter of a million dollars in 1926 ushered in another chapter of life and experience. The emphasis is shifting somewhat from "community" to "church." The interests of the organization are centering more and more upon religion.

In the first flush of its youth the church undertook to serve the community in a variety of ways. The men of the neighborhood, regardless of creed, were organized into a "Brotherhood" which worked for local improvements. The children of three suburbs came to the church on Saturdays for the only pictures shown in the community. For six years the church published a weekly newspaper through which the neighborhood came to know itself. The church engaged full time teachers to provide weekday religious instruction in the public schools. No effort was made to capitalize any of these activities to the immediate advantage of the church. Her purpose was to serve the community; her reward was general goodwill.

Changing conditions have led to modifications of this earlier program. As other churches drew aside their men to form organizations of their own, and as the early interest in local improvements dwindled, the Brotherhood first languished and then died. When a regular moving picture theatre was opened in the community the church put away its machine—for a season. The shifting tides of local politics threatened to transform the newspaper from an asset to a possible source of contention—and it was sold to private parties. The church is still financing and supervising week day religious instruction in the schools—but the financial pressure of recent years has led to some solicitation of the parents of the children for the support of this work. Not being answerable to any higher ecclesiastical body the church has felt free to drop any phase of its work whenever that appeared to be wise.

The completion of the new building has led to an increased emphasis upon the churchly aspects of the organization. In this a number of novel methods have been employed.

In connection with one of the financial campaigns incident to refunding the church debt a booklet of fifty-two large pages was prepared which tells the story

of the church and its activities by both word and picture. This bit of publicity cost \$1,500, and was considered a legitimate campaign expense. The life of the church and its work is set forth in simple but convincing fashion. Members of the church who desire to send the book to friends in other places are charged fifty cents a copy. In the community it is circulated freely and without cost. The minister keeps a supply in his car, and leaves one wherever he finds a likely prospect. Members of the church are encouraged to put the book into the hands of newcomers in the neighborhood, so as to acquaint them with its institutions. Visitors to the church receive a copy as a souvenir. Inevitably the reader's interest in the organization is quickened. He "sees" the church.

An increasing amount of adroit salesmanship is carried on in connection with the services of the church. Usually one or both of the parents come with a child when he is first brought to Sunday school. A young woman who has cultivated the art of meeting people stands near the door for the purpose of becoming acquainted with newcomers. Not only does she bid them welcome, but she takes pains to show them about the building, and then to present them to the minister—a far more dignified and effective procedure than to have him "glad hand" the strangers while endeavoring to talk to everyone at once.

The method employed before and after the church service is even more subtle. The church secretary sits at a table in the foyer to answer questions and dispense information. Anyone interested in knowing more about the church and its work will naturally turn to her—and in the process of answering their questions she will learn much concerning them.

The Community church prides itself upon doing things differently. In the work of the church school it offers an effective novelty. Each department has but one teacher, and that one teacher does nothing but teach! Instead of somewhere between fifty and seventy teachers who muddle through some sort of a lesson there are eight instructors who know their business and who present carefully prepared material. The inti-

mate, friendly touch of the old-time Sunday School is retained by having the young people organized into small groups with adult leaders, who perform every function of an orthodox Sunday school teacher—except teaching.

An interesting tendency is that many of the pioneer features are coming back into the work of the church, but in a new way. On two Wednesdays of the month "Men's Meetings" are held under the auspices of the deacons of the church. Dinner is served, and then some subject of public importance presented from two sides, with discussion. This is an activity intended to stimulate thought and broaden interests—and is an effective way to attract men to the church. So long as both sides are presented there is no topic which cannot be presented with safety. The movie machine is running once more, but now on two Sunday evenings of the month for the presentation of films which teach a religious or moral lesson. What was once done for pure amusement is now used for worship and instruction.

In a round about way, the church is even getting a newspaper. The necessity for economy led to the substitution of a simple service sheet for the old church calendar. Four different orders of service are used on Sunday morning in rotation. These are printed in quantity and handed to the worshippers as they enter the sanctuary on Sunday morning. But when they leave they are given a mimeographed sheet with the announcements for the week. This arrangement is economical. It prevents the congregation from thinking about the next supper during the prayer, and it affords the ushers two opportunities to be friendly. When the church has paid off more of its indebtedness a printed paper probably will take the place of the present sheet.

Testimony as to the success of the Community church reached the writer in an interesting way. An official of the local church federation remarked rather casually, "A certain denomination desired to plant a church in that section of the city and asked us to make a survey. We found plenty of people whose old-time denominational associations led them to drive into the city to worship in accordance with the faith of their fathers—but we could not find anyone out there who wanted another church in the community! Both the people who go to the local church and the folks who come to town seemed remarkably happy about the existing arrangement."

Moderation cannot claim the merit of opposing and overcoming ambition; they are never found together. Moderation is the languor and sloth of the soul; ambition its activity and heat.

—La Rochefoucauld.



Slogan—"THARSEO"

Creed

I believe in God and in His power.
I believe He answers prayer.
I believe in Temple Church, and that it has a real place in our community.
I believe it is God's will that it continue to fill that place.
I believe our pastor is a man of God.

Therefore

If God is all-powerful,
If He answers prayer,
If Temple Church is trying to do *His Work*,
If our pastor is God's servant,

Then

God being back of *Temple Church* and *me*, I have nothing to fear. He will take care of *His Work*, and I need only be faithful in my part.

I Resolve, therefore, God helping me,

To be AN OPTIMIST for the Kingdom—
To look for encouraging signs—
To try to cheer our pastor and the leaders in all our church endeavors—
To strive for an expanding and more efficient work here at Temple Church—
To discourage pessimism—
To talk good cheer—
To try to get others to be optimists—

Jesus' words are—"Be of good cheer, I have overcome the world." John 16:33.

CHICAGO

193

Signature.....

Signs in duplicate.
Keep one card and
refer to it often.
Hand one to the
Pastor.

Address.....

BE OF GOOD CHEER

The illustration of this card tells a most interesting story. Mr. W. R. Swartout, a layman of the Temple Baptist Church, Chicago, Illinois, conceived the idea of getting every member in the church at a big dinner at the first of the year. His plan was to have the various societies give their presentations for the

new year and then to have every one present register as an optimist regarding the outlook for the church.

The program was well prepared, everybody enjoyed a good time and practically all accepted the challenge on the card and signed as optimists. The slogan "Tharseo" was adopted meaning, of course, "Be of good cheer." Here surely is an idea worth while.

A Meditation For Mother's Day

John Frederick Fedders, D.D.

To some of us she is only a gossamer of memory, attested by a family record in the Ageless Book and marked with a pressed flower whose bloom and fragrance have flown. But many of us in the noon and afternoon of life are still privileged to see the winsome beauty of her face, to hear the quiet benedictions of her speech and to feel the rich bounty of her love.

Like the sanctuary lamp in a great cathedral, the light of her loyalty remains a constant flame. Like twin shepherds of the flock, her goodness and mercy ever follow the fortunes of her children. Like the locksmith she fashions

the keys that unlock the treasures of the soul, and reveals to her sons and daughters the golden gospel, the frankincense of kindly faith and the myrrh of enduring memories.

May the Lord bless and keep our mothers, the sculptors who chisel the characters of the children. May His face shine upon the artists of the race whose ministries color the character of every community. May the grace of the Lord and His abiding peace be with our mothers whose music in lullaby and litany reveals to all "the hidden soul of harmony."

Churches Raise Money By Mail

By William H. Leach

A Study of the Letters Submitted in the Recent Church Management Contest

THE one great big surprise in our contest on direct mail in church finance was found in the large number of excellent letters which were submitted. Churches are evidently very much alive in the matter of direct mail. It was hard to select the winner. I think that in addition to these used in this issue there will be others we will want to use, if space permits, and payment will be made as they are used.

The first award goes to Robert H. Rolofson of the First Presbyterian Church, Royal Oak, Michigan. Through a series of letters and announcements in the church bulletin his committee raised on a "Day of Destiny" over ten thousand dollars to apply on a church debt. His church reports six hundred members. This is not a great amount for a church of that size but the judges have kept in mind that this money was raised entirely through publicity of the printed word with the exception of one sermon.

One feature which impressed us was the combination use of the church calendar and special letters. Churches which published bulletins should consider ways of making them of real publicity value. Mr. Rolofson has done this very thing. But let us follow his campaign through week after week.

No. 1.

Announcement in church bulletin of October 6:

THE BUILDING DEBT

The building debt must be completed. Delay is expensive—very expensive. The interest alone is \$2,100 per year; \$183 per month; \$42 per week. All of which is a tremendous load on the current expense budget. To meet it would require all the money given by ten persons pledging \$400 per week! Every sixteen years we pay the equivalent of the entire debt in interest.

Your officers, having discussed this project from every possible angle, are unanimous in the feeling that we SHOULD at this time raise the entire \$34,000 balance. Yet, everything considered, they feel that perhaps attempting a smaller portion would be more feasible.

Plans have not yet been officially consummated but it appears that \$10,000 will be the amount attempted, payable within the next two years. At any rate, very shortly, the plan with all its details will be made known. The important thing is that EVERY member, whether of large giving ability or small, shall be ready to do his or her share. Then the task will be easy.

No. 2.

Extended Question and Answer Article in bulletin of October 20th:

ANSWERING THE DEBT QUESTION

A day of Destiny rapidly is approaching. A day when this depressing debt on our beautiful building must be faced squarely. Your Session and Trustees have already

faced the thing, and have appointed the undersigned as a committee to lead the Church in this task. At once, a multitude of questions arise. An attempt at answering these questions is made in the following. Should your questions be omitted, feel free to interrogate the committee further:

Q. What is the total amount of our debt?
A. \$27,058.00 on the building, \$6,500.00 on the vacant lots, and about \$1,200.00 on the new furnace and improvements, totals \$34,758.00.

Q. What is the property worth?
A. It could not be replaced for \$100,000.00.

Q. Who holds the mortgage?
A. The Peoples Wayne County Bank of Detroit holds the first mortgage on the building. The First State Bank of Royal Oak holds the second mortgage on the building, and on the vacant lots. The furnace bill is due the Main Plumbing and Heating Company.

Q. How much interest do we pay?
A. \$2,100.00 annually.

Q. Why was this money not raised when the building was dedicated?

A. With property valued at \$100,000.00, and a balance of \$34,758.00 due, it is obvious that about three-fourths of the money has been paid. In this connection it must be remembered that in our rapidly growing community of homes and families of children the demand for Bible school facilities has outrun our ability to pay for the same. Neighboring churches experience similar problems, and every taxpayer knows that like needs are to be met in the public schools. Since the last addition to our Church Building, more than \$1,733,000.00 has been spent to rebuild and enlarge Royal Oak's 10 public school buildings. We have a \$1,000,000 high school, now less than two years old, already comfortably filled, while the old high school building, now used for the Junior high school, is crowded to the roof. Since our additional Bible School quarters were added, the local Methodist Church has spent \$250,000.00 to house its Bible School.

Q. But would not a smaller addition for Bible School quarters have been more advisable for us?

A. No. Already the 300 students now attending fill every room, with classes forced to meet in the choir loft, and throughout the auditorium. Before we get this debt paid, the place will be jammed with classes.

Q. But I am a new comer. I had no part in creating this debt. Why should I help to pay it?

A. This debt does not belong to the people who were members when the church was built. It belongs to the people who are now getting the benefit. The people who made the debt, made it so your children would have adequate quarters for their spiritual training, and so you might have a presentable place in which to worship. They have already paid three-fourths of the total, and are ready to pay their share of the balance.

Q. Were all the old building pledges paid?

A. Not quite all. There is a shrinkage of about 10 per cent, which, as everyone familiar with church finance knows, is about normal.

Q. Why do not these people pay their pledges?

A. Some of these people have suffered financial reverses; others have died. Some have moved to other localities. A few have lost interest, though this number is almost negligible. Most of them will yet pay.

Q. How long will it take to retire this entire debt?

A. We anticipate about four years.

Q. How much are we attempting to raise at this time?

A. \$10,000.00 or more.

Q. Payable in how many years?

A. Two years.

Q. Why not make it a longer period, and get the entire balance pledged?

A. Chiefly for three reasons:

1st: The shrinkage on a two-year pledge is less than on a longer period.

2nd: We hope and expect that the impetus given Royal Oak real estate by the Grand Trunk and other developments will enable us to sell the vacant lots at a profit.

3rd: The members who are received into the Church during this two-year interim may be included in the final lifting of the debt.

Q. When is this final "lift" of the debt anticipated?

A. Presumably at the end of this two-year period.

Q. For just what will this \$10,000.00 be used?

A. For two things, and two things only; principal on the Church debt and the interest thereon.

Q. Will I be asked to sign a note or a pledge?

A. A pledge, for the reason that in any event payment depends upon good will.

Q. How payable?

A. In 24 equal monthly installments, unless you see fit to designate that the payments shall be made in some other way.

Q. Would it not have been wiser to increase the monthly current budget sufficiently to pay this debt?

A. For several years we have tried that method, and it has failed completely.

Q. Would it not have been wiser to wait until conditions get better?

A. Not with interest payments at \$2,100 per year and with business conditions about as normal as may be expected within the next few years.

Q. When will I be asked to make this pledge?

A. On Sunday morning, November 10th.

Q. Will I be solicited individually?

A. It is hoped that out of sheer loyalty every member of the entire Church will attend the service on the morning of November 10th, and there join with the others in making this small but imperative "lift" on the debt. Those not pledging at that service of course will be solicited individually.

Q. How much should I give?

A. Your share.

Q. I want to do that, but how may I know what my share is?

A. Between now and November 10th, give God a chance to help you answer that question.

Signed by the Committee:

E. CLYDE HOBART.
GUY ALLEN.
ALFRED KING.

No. 3.

This is a letter on the church stationery signed by the chairman of the debt committee. With each letter there went a copy of the bulletin containing the question and answer article given above. This letter with the bulletin went to every member, thus guaranteeing a one hundred per cent distribution.

Dear Members and Friends
of First Presbyterian:—

The above headline may not be unique, but it applies perfectly to the largest single task on our horizon.

November 10th IS our day of destiny. On that day the immediate future of our church will be weighed in the balances; weighed by its own membership—by you and me. The enclosed catechism, entitled "Answering the Debt question," explains in detail what is involved.

Too long, as a church, we have been trying "just to live," and we have "just about" succeeded. Much of the time your Trustees have been hard pressed even to meet current bills. A program of expansion within the church has been impossible. Funds for philanthropic and charitable work

in the community and throughout the world have been shamefully meager. A church that merely supports ITS SELF is not even approaching the ideals of its great Founder. The haunting presence of this building debt has hindered us more than we realize. For example, the \$2,100 annually paid for interest, if applied on benevolences, would bring us reasonably near our proportionate share. Again in the administration of any church the size of ours, there is a mass of detail work. No church can afford to pay a minister \$11.00 per day to attend to such routine, yet ours is forced thus to dissipate his energies. A portion of this interest item would relieve the situation by employing a full time secretary. Another portion might advisedly be spent on our youth or on redecorating the building, etc. However the interest cost is not the most serious feature of the debt. Its worst aspect is a subtle influence on us that has engendered most of this atmosphere of hopeless pessimism, this feeling that our church is at the tail end of progress, that about everything is wrong; that others are doing things we can't do, in short this whipped attitude that too many of us evidence.

Therefore let's roll up our sleeves and "lick" a goodly portion of this bugaboo debt. It will stop that much interest and lessen the final lift. But, best of all, it will give us a new grip on ourselves and a new assurance of our possibilities.

What more should I say? There is the situation and the need put squarely up to you as a friend of the church. This matter is vital and paramount. Both your moral and financial support are imperative. November 10, is indeed the day of destiny for our fine young church.

I know that we can count on you without fail. Yours for a debt-free church,

E. C. Hobart,
Chairman of the Debt Committee.

No. 4.

A full page of information in the bulletin of October 27.

YOUR CHURCH SPEAKS FOR HERSELF

I am YOUR church. The First Presbyterian of Royal Oak.

Great has been my progress. As churches go, I am a mere youth, for I was born only fifteen years ago. In that fine yesterday there were but 75 courageous pioneering members. Remarkable has been their devotion and foresight and fine has been the leadership of the shepherds whom God has sent them. Today our membership is over 600. That first annual report in 1915 showed a grand total of \$2,360 from all sources. Last year our total was \$19,000. During those first years I existed as a tenant in the old Royal Theatre, and in the old Masonic Hall. Now I live in my own home, a beautiful \$100,000 structure of stone, comfortable and adequate for the needs of the entire family. A recent church survey of the community shows that I stand second, my stronger neighbor being 76 years my senior. Surely God has smiled upon me with favor. Surely He has blessed me with some of the finest citizens of His Kingdom, whose devotion of time and means has borne remarkable fruit.

Great is my field of opportunity. In my Bible School each Sunday there are three hundred searchers for truth. Most of them, impressionable learning boys and girls. Within the gate of my parish are the homes of 28,000 people. The combined membership of all the churches in that area is less than 6,000, and if each communicant attended his church on a given Sunday, hundreds could not find seats. "The Harvest indeed is plenteous but the laborers are few." Verily it is a rich and needy Vineyard in which I have been called to labor.

Great are my longings. Like every youth, I long for days ahead. Days when, as a grown-up, I can carry not only my own burdens but help in a vital way to carry the burdens of others. Particularly have I in mind the carrying of my full share of the vast benevolent work being projected by my great denomination. To turn a deaf ear to almost every worthy benevolent cause grieves me more than I can say, for I long to help. To help is my one ambition; to help men worship God and serve their fellows. I long, too, for that momentum which characterizes the mature. I seem to be more like the gas engine that stops dead still when the firing in its combustion chambers ceases. Whereas maturity, like the steam engine, has that reserve which carries it over the steep places. However,

if you who love me will be patient; if you will pour into my life the best that you have without stint or complaint, you shall reap an hundredfold. For I AM growing up.

Great is my anxiety. For about my poor neck hangs a financial millstone. Some of you who love me see the peril and will do all within your power to remove it. My anxiety centers about those who do not see the peril and others who see it, but are too interested in things of smaller concern to do their share.

Anyhow, I am yours. I am only what you make me. I am all that you believe I can be and have the devotion to help me to become. I am the instrument of God— even He must count on you.

No. 5.

Another letter from the chairman of the debt committee sent to each member. With this letter went a copy of the bulletin of October 27th, reproduced above.

October 28th, 1929

Dear Friend & Member:-

Last week I sent you a letter relative to the importance of "Our Day of Destiny", Nov. 10th.

Just why is this the important day?

1st—We want you to be at the Church.
2nd—Be ready to make your pledge.
3rd—To hear Dr. Pearson, Superintendent of the Presbyterian Board of Church Extension, make the Presentation, and watch him write down the amounts.

4th—To share in the Victory of lifting a large portion of this debt.

Here is another thought. This money will be raised only by each one doing his best, I mean sharing what he has with his church. With each one giving to his limit, there will be no question of enough. In this connection read Mark, Chapter 12, Verses 41 to 44, inclusive. Hits the "Bull's Eye"; doesn't it?

Here are three things to do.

1st—Study the above reference.
2nd—Make up your mind to do your best.
3rd—Do it, on November 10th.

Expecting to see you at Church, Nov. 10th, and anticipating Victory, I am,

Yours for success,

E. C. Hobart,
Chairman of the Debt Committee.

No. 6.

The bulletin of November 3rd contains a full page letter from the pastor of the church to the members.

A PASTORAL LETTER

November 3rd, 1929.

To the Members and Friends of
First Presbyterian Church

Dear Folks:

The third year of our adventure together begins today. The time that we have spent as Pastor and people has increased my admiration for your enthusiasm and readiness to tackle the big tasks. The two years just closed have been among the happiest in my professional career, for your forbearance and appreciation are fine indeed.

As we face this our third year together there is upon our immediate horizon a tremendous task, for be ye well assured, that the raising of this debt will not be easy. It will call for the best that is in us. It is hoped by our officers that we may be successful in raising a goodly portion of this debt next Sunday, payable within two years, and that within a total of four years, we may have cleared the entire obligation. If that ambition is realized, the old hackneyed phrase: "Give until it hurts", is going to have for each of us a very real meaning.

It is a glorious thing in the career of a minister to lead his church in the erection of a fine building. His friends point to the structure as a monument to his vision and energy. That is a bit of the poetry of life, which every clergyman appreciates. On the other hand it is con-

ventional to assume, that getting people to pay a menacing debt on a building is a rather prosaic thing. The proverbial allusion to such an undertaking is that of "paying for a dead horse."

However, I do not share that attitude. If there be prose in such a venture, it is, at least, poetic prose, and if our project must be likened unto paying for a horse, I insist that he is not a dead horse, but a very live and indispensable one.

The building enlargement, which occasioned the creation of this debt, was imperative to care for the needs of our learning youth. It is meeting for the church and the community, an increasing need. It was very wisely planned, and efficiently constructed. Shortly, instead of our building being just large enough, we shall find further additions necessary.

Further progress of note is unlikely until this obligation has been liquidated or essentially so. As Mr. Hobart suggested in his letter of the 22nd: "Let's roll up our sleeves and 'lick' a goodly portion of this bugaboo debt," next Sunday. Anticipation of the approach of such a day largely actuated me in volunteering to take but one vacation Sunday off, for I wanted us to avoid the summer slump as much as possible. Indeed, I cannot fully express my anxiety over what next Sunday may reveal.

Here is another matter that needs emphasis. It concerns the integration of new comers into our fellowship through personal friendliness. The real work of the modern church is not done in its auditorium as much as through smaller organizations where men and women and boys and girls meet around common interests. It is through the work of such groups that this imperative work of assimilation takes place. There lies the crux of our ultimate success or failure as a working organization. This matter I urge, therefore, as a primary responsibility for the coming year. Be interested in individuals; form their acquaintance; welcome them into the church, and help them to become identified with its life. Introduce them to the group to which they naturally belong and if no such group exists, let's create it. Let no organization be satisfied until it has discovered some new human material to weave into its fabric. A great church is built only when all the people become builders.

Moreover, as we face this new year together we should rededicate ourselves to the high mission of helping to keep the flame of Christian life alight in individuals and in society. The ideals of Jesus never can be reconciled with evils that still are rampant. We cannot lay just claim to citizenship in His Kingdom unless we do all that we may bring to an end such explicit denials of His teachings as are war, racial prejudice and the valuation of profits above manhood. As Christians it is our business to worship God and serve man in the highest possible way. The danger in our age is that ideals and goals may become lost in the maze of the machinery that characterizes modern life.

With sincere gratitude for your fine loyalty and with every good wish to you all, I am,

Heartily yours,

R. H. Rolofson.

No. 7.

A letter from the pastor mailed November 6, to each member, together with the bulletin of November 3rd, published above.

Dear Friends:

To Mr. Hobart's fine letters and what has appeared in the bulletin concerning our debt raising effort, I feel moved to add a word.

Nothing on our immediate horizon appears bigger to me than the task we are to face next Sunday morning. What we do that hour is of TREMENDOUS consequence. It is a heavy task. I know that. I knew it too well. Yet I firmly believe that God will lead us to victory, provided we are willing to be led.

What a load will roll off my shoulders when that debt is cleared! Two years ago, when I came among you, I saw clearly that until we brought that great day about our progress would materially be hindered. No church can move fast or far when anchored to a debt of such proportions. So much is at stake! Our standing at the banks; our reputation as a going concern; our future program; indeed our very spirit as a church and even our own estimate of our loyalty. Therefore I know that all who really love the church will allow no movable obstacle to interfere with their presence next Sunday morning. The committee is correct, indeed, in calling it "Our Day of Destiny".

Again the committee is to be commended in

putting the whole matter on a basis of love and loyalty. They assume, for example, that we would prefer to be given a chance to go to the church and there volunteer our pledges, rather than to have someone hunt us up. In this they are correct, I am sure. Teams are being organized to call on any persons who cannot be present. I hope and believe that their task will be small. They assume, too, that before making a pledge each will ask how much the church means; how much it means when trouble and death come; how much the Bible School means to learning youth; how much the very presence of the church means to the community. Again they are correct for on every hand there are evidences that the people are asking themselves these questions and that next Sunday morning they will unite in making a great big dent on this debt.

Anticipating the presence of you and yours next Sunday morning to volunteer your pledge, I am,

Faithfully yours,

R. H. Rolofson.

The above letter was the last one in the appeal. The campaign went across nicely. The bulletin of November 17 carried the story of the success of the campaign. The results of a campaign should always be announced as well as requests made for the money. And then finally a Thanksgiving letter was mailed by the chairman of the committee. What a nice point this is. People have a right to expect these "Thank-you" notes.

THANKSGIVING DAY, 1929

Members: First Presbyterian Church.
Dear Friends:

Announcement was made last Sunday morning at the Church as to the total amount raised in the recent financial campaign to lift a part of our church debt.

Our goal was \$10,000.00, and we went "over the top" to the tune of \$10,468.00.

In behalf of the trustees, the Campaign Committee, and the Church organization at large, I wish to express our thanks and appreciation for the generous manner in which you responded to our appeal. We know it means sacrifice on the part of all, but the sacrificial spirit is the very essence of the Kingdom of Heaven.

Thanking you for your splendid cooperation, and trusting we may go forward to even greater victories, I am,

Sincerely yours,

E. C. Hobart,
Chairman of Campaign Committee

Second Choice

For the second choice the judges selected direct mail publicity which was used in connection with the every member canvass of the Church of Our Saviour (Universalist), Waltham, Massachusetts. The unique feature of this publicity was the mailing of an item each day for four days. The first one was a mailing card 6 x 8½ inches. It went out to every home in the parish on the Tuesday before the every member canvass.

On the next day a four page circular was mailed under one and one-half cent postage in an unsealed envelope. We are reproducing the copy which appeared on the inside pages. One of the earliest criticisms of the card is that it is too much of a "wolf" cry. That criticism is dissipated by the second mailing piece which goes into detail with the church program. We are reproducing the inside copy only.

* * *

[Sent out the second day (Wednesday)]

To Every Universalist in Waltham

Read Every Word of This!

*What is the Universalist Church
in Waltham Doing?*

STOP—LOOK—LISTEN

STOP,

and consider that on the first day of April, 1929, the Church of Our Saviour in Waltham will be left without resources to carry on its work unless the Every Member Canvass results in subscriptions which will guarantee the funds.

STOP,

and think that if **MY CHURCH FAILS TO SUBSCRIBE ITS BUDGET**, it may mean the curtailment of part of the work of the church as a whole in this city.

STOP,

and think that if **ANY CHURCH FAILS TO SUBSCRIBE ITS BUDGET**, that church cannot assume its full share of the work and responsibility of the Christian Church in Waltham.

LOOK

within and think, do you as a member and friend of this church want a single piece of work which this church is doing abandoned? Can we afford to give up any of our program?

LOOK!

Do you want to share the responsibility for the stopping of any forward movement of this church or for preventing the expansion of its program of activities and the growth of its influence in the community?

LISTEN

then and see that your church **SUBSCRIBES ITS BUDGET IN FULL**.

LISTEN!

Do you want it said that something can no longer be done because your church did not meet its quota?

THEN—DO YOUR PART.

Sent out by the Church of Our Saviour (Universalist) of Waltham

EVERY MEMBER CANVASS, APRIL 7

[Sent out the first day (Tuesday)]

FOR EVERYBODY:

A service of worship on Sunday morning. This service is planned to be helpful, inspiring and dignified. It embodies an adaptation of the liturgy for the modern church. It strives to be the interpreter of life in the midst of a busy world, to everyone.

FOR CHILDREN OF ALL AGES:

The church school with an efficient organization built according to modern standards and using a modern curriculum of religious education with graded lessons. The opening service provides a period of real worship. Social events are arranged through the year in the program of church-centered recreation. This department of the church strives to build boys and girls into strong and wholesome manhood and womanhood.

FOR WOMEN:

The Ladies' Social Circle, an organization whose membership is open to all women of the parish. It is an organization for benevolence and church aid. Meetings are held.

The Mission Circle, part of a world-wide organization of the Universalist Church, with membership open to all women of the parish. It cultivates interests that reach beyond the bounds of the local church, and practices its faith in brotherhood through many enterprises of human helpfulness both at home and abroad.

The Universalist Guild, an organization composed of younger women in the parish. It provides a social fellowship among its members through its semi-monthly meetings and unites the group for church aid and benevolence. Membership is open to any and all of the younger women in the parish.

FOR MEN:

The Ballou Club, an organization to promote the welfare of the church through its man power and provide a channel for social fellowship. Meetings are held on the second Wednesday in the month, varied and interesting programs. All men, whether affiliated with this church or not, are eligible for membership.

FOR YOUNG MEN:

The B. A. C.'s, a group of young men meeting each Sunday in a discussion group at the church school under the direction of Mr. Harold Johnson. An active athletic and social program is arranged through the year.

FOR YOUNG WOMEN:

The Count on Us Class, a group of young women meeting with the church school and forming a discussion group under the leadership of Mrs. Richard H. Bird. Social events and other activities are planned in its program. The group welcomes all young women who are interested in its purposes.

FOR YOUNG PEOPLE:

The Y. P. C. U., an organization of and by and for young people. Devotional meetings are conducted every Sunday evening, social events through the year. All young people are welcome as members. This provides opportunity for the expression and formulation of the religion of our young people.

FOR BOYS:

A Troop of Boy Scouts ranking high in the district, is sponsored by this church. Weekly meetings are held in Leonard House and ably directed by loyal Universalists.

FOR THE CITY OF WALTHAM:

An influence for good that cannot be measured, in the maintenance of good citizenship, respect for law, and moral integrity. An influence that would be sadly missed if it were discontinued.

The mailing piece on Thursday was a letter from pastor which is reproduced here.

Dear Friends of the Church of Our Saviour: We are entering upon a great forward movement of the church, as a separate society and as a part of the whole Protestant church in Waltham. You have received this week literature concerning our Every Member Canvass which I trust you have read and considered carefully.

In the short time I have been with you, I have been impressed with the program of activities which our church carries on and thru which it justifies its existence in this city. I am enthusiastic about the possibilities and opportunities that are ours and look forward to the increase and strengthening of our work. To carry on such work means that we must be assured of an income of something over four thousand dollars from personal pledges. This is not too great an amount for us and I want to urge you to "keep possibility in view" and give earnest thought to the appeal that will come to you from the Committee.

This is a forward movement for our church and I am eager that everyone should share in it. Do not hesitate because you can not give as much as your neighbor. May everyone, "young men and maidens, old men and children", be enrolled as givers in this annual offering. Thus with everyone doing his share we become a democratic church. Take your part somehow and give as freely as you can.

I also want to urge you to give your personal as well as financial support. Become a worker and a worshipper as well as a giver. Be regular in attendance at church on Sunday mornings. Become affiliated with one of the organizations that best suits you.

Will you put the church ahead of everything else next Sunday and be at home to receive the members of the committee who will call upon you? Keep pleasant, talk it over with them, give them your pledge card and send them on their way with a smile.

I know you will all respond worthily.

Sincerely your pastor,

Edgar R. Walker.

On Friday the final mailing piece of the series was mailed. It contained the church budget and the pledge card.

April 5, 1929.

Dear Friends:

You have received this week communications which have informed you of the Every Member Canvass to be conducted next Sunday. We need add no more regarding the program and value of the church. The material you have received has convinced you, we are sure, that ours is an active church and one which you want to help carry on.

We want to present for your consideration the following budget which covers the estimated expenses for 1929 and which we believe to be well within the possibilities of this parish.

Minister's salary	\$2,000.00
Music	400.00
Janitor	520.00
Insurance	325.00
Interest	700.00
Fuel	500.00
Light	100.00
Repairs	500.00
Printing	250.00
Denominational Quotas	150.00
Miscellaneous Expense	500.00
Taxes	175.00
	\$6,120.00

Our estimated income from funds and other sources amounts to approximately \$1,900, leaving something over \$4,200 to be raised by personal subscriptions. This represents about twice the amount that was contributed through subscription last year. We therefore urge substantial increases wherever possible.

Enclosed is a subscription card. Will you give the matter very serious consideration?

Office Phone
Burgess 3018

Luther Memorial Church
Wilson and Campbell Aves.
Chicago, Ill.

SOLILOQUY OF SUBSCRIBERS WHO OWE

I made a subscription to the Building Fund of our Church. I have not paid up. The Church council depends upon me. The obligation is a heavy one. I have been getting along with others paying. If I fail my church fails, and our credit is imperiled. There is no time to waste. I will pay up all I owe on or before Sept. 1st.

SOLILOQUY OF A NON-SUBSCRIBING MEMBER

As a member of Luther Memorial Church who did not make a subscription during the campaign, I am deeply sorry. I am one of the shoulders of those already burdened down with a part of the common burden. I am not able to pay up. I am not able to afford it. I will give something to help in this crisis referred to in this letter. I will do my best to help. I will do my best to furnish my name and forward to the office or take it to my church on or before September 1st.

SOLILOQUY OF PAID-UP MEMBERS

I am sorry to hear in this letter of the crisis which our church faces and that there are those who have not paid up their subscriptions. I have paid up and I others have paid up and if others had done the same we would not be in this unfortunate dilemma. I am not able to pay up. I am not able to afford it. I will give something to help in this crisis referred to in this letter. I will do my best to help. I will do my best to furnish my name and forward to the office or take it to my church on or before September 1st. And won't I be happy! It's the second mile that counts.

SOLILOQUY OF THE FRIENDS OF LUTHER MEMORIAL

I believe in the work this church is doing in the present crisis. My daughter or son, all my children, go to the Sunday school. The church has been a great help to me. I buried my baby; he buried my mother or some other member of my family, and now this church is in trouble. I will do my best to help. I'll send my check at once, so that it will reach the office by Sept. 1st and help avoid the crisis.

Letter Which Raised Five Thousand Dollars

A committee will call upon you Sunday afternoon to receive your card. It will greatly assist in the campaign if you will plan to be at home to receive them. Let's give this afternoon to the church.

The committee hopes that each member of the family will give according as each is able. Whatever you do, remember that you are helping to carry on a work that aims to educate people, old and young, morally and spiritually, in high thinking and right acting. The church stands as a representative of the finest things in life.

Thanking you for your cooperation, we are,

Very truly yours,

Philip Hawley,
Willard Coffin,
Adelman E. Clarke,
George F. Hughes,
Lettie Cook,
R. Isabelle Russell,
Canvass Committee.

Twenty canvassers were used on Sunday to make the canvass. They carried carefully prepared cards to check every member of every family in the parish. One thousand pieces of literature had been mailed. When the canvass was completed pledges totalling \$3899.92 were in hand. These represented an increase of fifty per cent over the pledges of the year before.

There was another unique feature in this plan. For a week a corps of voluntary workers were established in the parish house to take care of the clerical work of preparing and mailing the pieces and preparing the canvass cards for the solicitors.

Third Choice

Third place awards have been made on two campaigns submitted. One consists of but a single letter. As a rule I do not favor single letter campaigns. But here is one which raised over five thousand dollars, so it must be worth while. It was submitted by John E. Hummon, pastor of Luther Memorial Church, Chicago, Illinois. The letter was printed in two colors, though our reproduction shows but one color. It was mailed to five hundred people. It will pay you to read this letter. It is carefully written and well printed. Six hundred dollars of the five thousand came from folks who had made no previous pledges.

Eliminates Every Member Canvass

From Paul H. Royer, Immanuel Lutheran Church, Bluefield, West Virginia, comes an idea which raises the church budget without the necessity of an every member canvass. The plan is simple. The entire membership is invited through formal invitation to attend a supper in the church. At this meeting, which is sponsored by the church council, the budget for the year will be discussed. The budget is adopted by the congregational vote.

The following Sunday pledge cards were distributed as the members came

(Continued on page 638)

A Picture Of Susannah Wesley

An Unusual Story For Mother's Day

MRS. SUSANNAH WESLEY, the mother of the late Mr. John Wesley, was the youngest daughter of Dr. Samuel Annesley, and a few years younger than her husband. Being educated in a very religious family, she early imbibed a reverence for religion; but having strong understanding, and a great thirst for knowledge, she found herself dissatisfied with believing on the authority of her teachers, and was determined, as far as possible, to see what evidence there was for the truth of those things she was required to believe. Before she was thirteen years old, she had examined the whole controversy between the Dissenters and the established church, and from that time became a member of the church of England. And though different men may, and will, judge variously of the choice she made, yet all must acknowledge that this effort to judge for herself at so early an age, and in so complicated a subject was singularly great, and showed uncommon resolution and strength of mind. She afterwards examined the evidences of natural and revealed religion with scrupulous attention, and under every article set down the reasons which determined her to believe it. Of these things she speaks thus, in a letter to her son, Samuel Wesley, dated October 11th, 1709.

"There is nothing I now desire to live for, but to do some small service to my children; that, as I have brought them into the world, I may, if it please God, be an instrument of doing good to their souls. I had been several years collecting from my little reading, but chiefly from my own observation and experience, some things which I hoped might be useful to you all. I had begun to correct and form all into a little manual: wherein I designed you should have seen what were the particular reasons which prevailed on me to believe the Being of a God, and the grounds of natural religion, together with the motives that induced me to embrace the faith of Jesus Christ; under which was comprehended my own private reasons for the truth of revealed religion. And because I was educated among the Dissenters, and there was something remarkable in my leaving them at so early an age, not being full thirteen, I had drawn up an account of the whole transaction, under which I had included the main of the controversy between them and the established church as far as it had come to

HERE is a picture which ought to furnish thought for Mother's Day. The mother of nineteen children, home maker, instructor, spiritual guider and preacher Mrs. Wesley's life presents a dramatic appeal for this day of easy living. The story as reproduced here is from the *Life of the Wesleys* by Dr. John Whitehead, published in London in 1793. It is therefore an historic document as well as an interesting picture.

my knowledge; and then followed the reasons which had determined my judgment to the preference of the church of England. I had fairly transcribed a great part of it, when, you writing to me for some directions about receiving the sacrament, I began a short discourse on that subject, intending to send them all together; but before I could finish my design, the flames consumed both this and all my other writings.* I would have you, at your leisure, begin to do something like this for yourself, and write down what are the principles on which you build your faith, and though I cannot possibly recover all I formerly wrote, yet I will gladly assist you what I can, in explaining any difficulty that may occur."

In one of her private meditations she reckons the following among the signal mercies which God had bestowed upon her. "Born in a Christian country: early initiated and instructed in the first principles of the Christian religion: good examples in parents and several of the family: good books and ingenious conversation: preserved from ill accidents, once from violent death: married to a religious orthodox man: by him first drawn off from the Socinian heresy, and afterwards confirmed and strengthened by Bishop Bull."†

About the year 1700, she made a resolution to spend one hour morning and evening in private devotion, in prayer and meditation; and she religiously kept it ever after, unless sickness hindered, or some absolutely necessary business of her family obliged her to shorten the time. If opportunity offered, she spent some time at noon in this religious and profitable employment. She generally wrote down her thoughts on different

subjects at these times; and great numbers of her meditations have been preserved in her own hand-writing. I shall select a few, and make some extracts from others; because they show us this excellent woman in her most private retirement, conversing without disguise with him who knows the heart.

NOON. "To know God only as a philosopher; to have the most sublime and curious speculations concerning his essence, attributes and providence; to be able to demonstrate his Being from all or any of the works of nature, and to discourse with the greatest propriety and eloquence of his existence and operations; will avail us nothing, unless at the same time we know him experimentally; unless the heart know him to be its supreme good, its only happiness; unless a man feel and acknowledge that he can find no repose, no peace, no joy, but in loving and being beloved by him, and does accordingly rest in him as the centre of his being, the fountain of his pleasures, the origin of all virtue and goodness, his light, his life, his strength, his all; in a word, his Lord, his God. Thus let me ever know thee, O God!"

EVENING. "The mind of man is naturally so corrupt, and all the powers thereof so weakened, that we cannot possibly aspire vigorously towards God, or have any clear perception of spiritual things, without his assistance. Nothing less than the same Almighty power that raised Jesus Christ from the dead, can raise our souls from the death of sin to a life of holiness—To know God experimentally is altogether supernatural, and what we can never attain to, but by the merits and intercession of Jesus Christ. By virtue of what he has done and suffered, and is now doing in heaven for us, we obtain the Holy Spirit, who is the best instructor, the most powerful teacher we can possibly have; without whose agency, all other means of grace would be ineffectual. How evidently does the Holy Spirit concur with the means of grace! and how certainly does he assist and strengthen the soul, if it be but sincere and hearty in its endeavors to avoid any evil, or perform any good. To have a good desire, a fervent aspiration towards God shall not pass unregarded. I have found by long experience, that it is of great use to accustom one's self

*When their house was burnt down in February, 1709.

†In the manuscript it stands thus, B. B., which I believe is intended for Bishop Bull.

to enter into solemn engagements with God against any particular sin; but then I would have them never made for a longer time than from morning till night, and from night till morning, that so the impression they make on the mind may be always fresh and lively. This was many years tried with good success in the case of —. Glory be to thee, O Lord."

EVENING. "Give God the praise for any well spent day. But I am yet unsatisfied, because I do not enjoy enough of God; I apprehend myself at too great a distance from him; I would have my soul united more closely to him by faith and love—I can appeal to his omniscience, that I would love him above all things. He that made me, knows my desires, my expectations, my joys all centre in him, and that it is he himself I desire; it is his favor, his acceptance, the communications of his grace, that I earnestly wish for more than any thing in the world; and that I have no relish or delight in any thing when under apprehensions of his displeasure. I rejoice in his essential glory and blessedness: I rejoice in my relation to him, that he is my Father, my Lord, and my God. I rejoice that he has power over me, and desire to live in subjection to him; that he condescends to punish me when I transgress his laws, as a father chasteneth the son whom he loveth—I thank him that he has brought me so far, and will beware of despairing of his mercy for the time which is yet to come; but will give God the glory of his free grace."

Notwithstanding Mrs. Wesley allotted two hours in the day for meditation and prayer in private, no woman was ever more diligent in business, or attentive to family affairs than she was. Remarkable for method and good arrangement both in her studies and business, she saved much time, and kept her mind free from perplexity. She had nineteen children, ten of whom, at least, grew up to be educated, and this duty fell upon her; it was almost impossible for the children to have had a better instructor. From several things which I find in her papers, it appears to me that she had acquired some knowledge of the Latin and Greek languages in her youth, though she never makes any pretensions to it. She had read much and thought deeply, and in general very accurately, on every part of natural and revealed religion, and on the common affairs of life. She had studied human nature well, and knew how to adapt her discourse either to youth or age; and without this no person is properly qualified to instruct others. She had set out in life with a determination to think and judge for herself; and not to be influenced by custom in matters

THE OLD FIRST PRESBYTERIAN CHURCH "IN THE LIGHT OF THE CROSS"

We have taken our Church Budget to the Cross of Christ and ask you to observe and study it there. All our financial difficulties dissolve and our responsibilities are made clear in the light of the Cross.

Look at the arms of the Cross, and the head. This Budget calls with a loud and challenging voice for \$8,200. Shall we paralyze those arms, and crown that head with thorns again? Certainly we cannot do that and call ourselves Christians. We will raise the Benevolent Budget. We will help our Church at large do its great

work for Christ everywhere. Now look at the base of the Cross. Remember what tears and sacrifices have been dropped there through all the ages of the Church. This is the foundation of the Church. The local church Expense Budget is the absolute necessity of every church. Without it the arms of the Cross cannot be lifted, the hands of mercy extended.

Our local Church Budget calls for \$30,000, every item a necessity, every detail studied out and cut to the last penny. To reduce this Budget would hinder greatly the efficient work of the organization.

The Benevolent Budget, \$8,200; the local Church Budget, \$30,000; total \$38,200. This will call for sacrifice for every member of the Church and Congregation.

Our Slogan: "THE LOVE OF CHRIST CONSTRAINETH US".

NEW FORM FOR FINANCIAL APPEAL

The First Presbyterian Church, Wheeling, West Virginia, recently presented its appeal for the every member canvass in the form of a cross. We are reproducing it above. Not alone for the form but the copy is written to carry out the appeal.

of importance, unless when custom appeared to be founded in reason and truth. It was this principle which governed her in the education of her children; for disapproving of the common methods of governing and instructing youth, she adopted those methods which appeared to her the most rational and proper. Their rising, dressing, eating, exercise, and every thing that related to them was managed by rule, unless when sickness hindered. They were very early taught obedience to their parents, and to wait their decision in every thing they were to have or do. As soon as they could speak, they were taught the Lord's prayer, and made to repeat it at rising and bed time constantly. As they grew bigger, they were taught a short prayer for their parents, and some collects; a short catechism, and some portion of scripture, as their memories could bear. They were early made to

distinguish the Sabbath from other days; and were soon taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs before they could kneel or speak. Her method of teaching them to read was, I think, peculiar to herself, and deserves to be taken notice of; I shall give it in her own words, in a letter to Mr. John Wesley. "None of them were taught to read till five years old, except Kizzy, in whose case I was overruled; and she was more years in learning than any of the rest had been months. The way of teaching was this: the day before a child began to learn, the house was set in order, every one's work appointed them, and a charge given that none should come into the room from nine till twelve, or from two till five, which were our school hours. One day was allowed the child wherein to learn its letters, and each of them

(Continued on page 632)

The Soul Hunger Of Esdras

By H. J. Wicks, London

In this article Dr. Wicks continues his study in the interpretation of the Apocryphal books. This interesting article describes a soul hunger in the Apocryphal writer which can only be satisfied by the gospel of the New Testament.

"Thou comest far short that thou shouldest be able to love thy creatures more than I." 2 Esdras VIII:47



H. J. Wicks

sons were filled with troubulous questionings. And it was in that time of sorrow that this part of the second book of Esdras was written by one of them. He was a deeply religious and thoughtful man. The sin and grief of his people disturbed his mind till he came to doubt the Eternal Love and question the Divine Justice. He cast his utterance into the form of a dialogue between himself and one Uriel, an angel, whom he represents as speaking to him in the name of God.

Jeremiah is exceeding bold when he says to God, "Why is my pain perpetual and my wound incurable which refuseth to be healed. Wilt Thou indeed be unto me as a deceitful brook, as waters that fail?" Our author dares in like manner to complain of God's ways with men. But the prophet experiences a swift revulsion against his own thought, hearing the voice within which he knows to be God's voice, rebuking his sinful thought, and Esdras has the same experience: he feels himself sternly rebuked, he is told that he has brought himself "full nigh into the unrighteous." Uriel utters to him the word in our text, one of the loveliest sayings in the Apocrypha. Look beneath the dramatic form of the writing and you see a man fighting his doubts, using his reason to conquer disabling fears, a man to whom the great thought came that it was ridiculous to imagine that he could be better than God. It is Browning's thought, "Do I find Love so full in my nature, God's ultimate gift

That I doubt His own love can compete with it? here the parts shift?

Here the creature surpass the Creator? the end what began?

Would I fain in my impotent yearning do all for this man

And dare doubt He alone shall not help him Who yet alone can?"

We have it in the simpler words of our Lord, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in heaven give good things to them that ask Him?" There is a great gap between us and this man. He told out his sorrow and his questions two thousand years ago, yet across the centuries he speaks to our hearts. He gives us the great example of a man thinking hard and striving to keep his faith in God's goodness. Unhappily, doubt won the day in the soul of this struggling man and it is of deep interest to watch the course of his thinking. He is concerned gravely about the great, solemn Assize, the Judgment Bar of God to which every one of woman born will be called. In the second book of Maccabees, it is said that prayers and sacrifices will avail before God even for the impenitent dead but the author stands alone among the writers of Jewish Apocrypha and Apocalypses. The usual teaching is that justification can only be by works, though the suggestion is sometimes made that mercy will temper justice. But Esdras admits no such thing and, by reason of his high ideals, he despairs absolutely of any blessed future for the majority of human kind.

"O Lord that bearest rule," he says, "lo, Thou hast ordained in Thy Law, that the righteous should inherit these things, but that the ungodly should perish . . . An evil heart hath grown up in us which hath led us astray from these statutes and hath brought us unto corruption . . . and that not a few only but well nigh all that have been created." (7:17, 48) Then he breaks out (7:65) into an exceeding great and bitter cry: "Let the race of men lament and the beasts of the field be glad . . . for it is far better with them than with us; for they look not for judgment, neither do they know of torments or of salvation promised unto them after death." In

8:43 he makes boldest complaint. What man needed was grace to enable him to do right and it seems to him that God has failed to give that grace to His people. It is at this point that he suffers the rebuke of the angel, but despite Uriel's glowing word from which so much might be hoped, the messenger asserts again and again that men must be damned if they do not pass muster; they will be judged absolutely upon their deserts. So the rising hope dies down in the soul of Esdras and he is worsted in the fight.

This is the saddest piece of writing in the Apocrypha yet no passage in it is of more absorbing interest for Christians. It shows us how an ancient Jew, probably a Pharisee, felt the need of that which is given to us in Jesus Christ. It is a veritable cry for the Gospel, for the forgiving grace apart from which we must all be condemned in the great day of account, for the regenerating grace without which we must all struggle in vain after the ideal. Esdras is like the man in the seventh chapter of Romans despairing of deliverance but, alas for him, he has not Paul's triumphant solution. It is plain that there was a movement of thought and feeling in the Judaism of that time which was a real preparation for the good news of God in Christ Jesus.

The conviction that there is to be a day of judgment, that it will make an unspeakable difference whether the Judge Eternal approves a man or not and that no man can be approved on his merits before that solemn tribunal is one which is vital to the highest interests of mankind and which prepares men to welcome the Gospel. It is insisted upon by our Lord repeatedly and in most solemn words. Its proclamation is declared in the book of Revelation to be an everlasting gospel for all mankind. That is easily understood for the worst of all news would be that there is no day of judgment, no new world to redress the balance of the old. Yet who that draws thoughtful breath can be other than gravely disquieted and he forces the impending hour when he shall give an account of himself unto God? Goodness ought, of course, to be mo-

tived by the Love of God and of righteousness, yet men, being what they are, need to be adjusted to look forward to the ultimate issues of things and the feeble flame of loyalty to the right which the rough winds of the world threaten to blow out needs to be rekindled by the thought of accountability at the bar of the Supreme. None of us can afford to put that into the background of our minds. The preacher who proclaims it has great need of unction but he fails of his duty who does not say, "It is appointed unto men once to die and after this the judgment." Yet, thanks be to God, we have much to add when that has been said. Ours it is to proclaim that God, through the finished work of Christ on the Cross, justifies men freely by His grace through faith. That is still, as in Luther's day, "the article of a standing or a falling Church." When we say that "Yes" of the whole heart and mind to God's offer of Christ as our Saviour, that "Yes" which is saving faith, we get a new status at once as God's freely forgiven sons and daughters.

And whoso received Christ into his heart and life discovers that there is a new power in his breast against evil and for good. "Of His fulness have all we received and grace for grace," says John, and we too find that in Christ there is an unexampled fulness of supply for our spiritual need, we too can say with him—to translate his words literally—"Of His fulness have all we received and grace in exchange for grace." That is to say one gift for our need succeeds another in endless succession as one wave comes after the other, time after time when the tide breaks upon the shore. In Him, thank God, we need not be poor tremblers at the thought of the great Day of the Lord's judgment for, if we be Christ's, we are once for all forgiven and in Him abundant supplies of grace are opened for our need. "When we call Him Saviour then we call Him by His Name."

But if one should apply for instruction to a great teacher, he might say, "Yes, I will teach you but there is no royal road to learning, you must think and listen and persevere, your part must be done," and is it not just the same then we speak of the grace which is offered to us in Christ? A great teacher does far more than one who merely imparts facts. He inspires his pupil with something of his own interest in the subject. He somehow creates an insight into it which was not in the scholar before or at least he elicits it when but for him the capacity would have lain latent forever. Just so in the great friendship between us and the Lord whose constant word is "Come unto Me and learn of Me," the soul acquires vision and impetus, light and heat. Yet here too there are con-

ditions and the truth in Samuel Johnson's saying must be borne in mind. "A man must keep his friendships in constant repair." For the grace of God is not a stream of force that can be poured into a man once for all: its true analogy is the fellowship between two souls—one stronger, the other weaker—wherein receptivity, teachableness and constantly

renewed communion are vital if the full possibilities of the friendship are to be realized. If we do indeed "constantly behold the glory of the Lord with unveiled face," maintaining and deepening our friendship with Christ, then "we are being changed into the same image from glory to glory as from the Lord, the Spirit."

AN ANNIVERSARY REMINDER

This card used here, to be sent to members on the first anniversary of their union with our church. I believe it has real value in drawing persons just a little closer to their church.

Rev. Lyman N. Lemmon,
Wheeling, W. Va.

Your Anniversary

Sunday is the first Anniversary Day of your affiliation with Warwood Presbyterian Church.

I sincerely trust this, your first year of membership, has been a happy one, fruitful in Christian service.

Shall we not look forward to greater blessings and fuller consecration in your second year?

Cordially your Pastor,

Lyman N. Lemmon

A Picture of Susannah Wesley

(Continued from page 630)

did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly; for which I then thought them very dull: but the reason why I thought them so was, because the rest learned them so readily, and your brother Samuel, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old on the tenth of February; the next day he began to learn, and as soon as he knew the letters began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over, till he could read it off hand without any hesitation; so on to the second, &c. till he took ten verses for a lesson, which he quickly did. Easter fell low that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice. What was yet stranger, any word he had learnt in his lesson, he knew wherever he saw it, either in his Bible or any other book, by which means he learnt very soon to read an English author well.

"The same method was observed with them all. As soon as they knew the letters, they were first put to spell, and read one line, then a verse, never leaving till perfect in their lessons, were it

shorter or longer. So one or other continued reading at school time without any intermission; and before we left school, each child read what he had learnt that morning; and ere we parted in the afternoon, what they had learned that day."

Mr. Wesley observes of his mother, that even she, as well as her father and grandfather, her husband and three sons, had been in her measure, a preacher of righteousness. As this is a remarkable circumstance in her life, and shows her zeal and steadiness in doing good, I shall relate it a little more at large than Mr. Wesley has done, as the original letters are before me.

Her husband usually attended the sittings of convocation; and on these occasions was obliged to reside in London for a length of time that was often injurious to his parish; and at an expense that was inconvenient to himself and family. It was on this business, I apprehend, that he spent so much time in London in the beginning of the year 1712. During his absence, Mrs. Wesley formed a little meeting at her house on a Sunday evening, when she read a sermon, prayed and conversed with the people who came for this purpose. She acquainted her husband of their meeting, who, on account of the newness and singularity of the thing, made some objections against it. Her answer is dated the 6th of February, 1712, in which she says, "I heartily thank you for dealing so plainly and faithfully with me in a

matter of no common concern. The main of your objections against our Sunday evening meetings, are, first, that it will look particular; secondly, my sex; and, lastly, your being at present in a public station and character; to all which I shall answer briefly.

"As to its looking particular, I grant it does, and so does almost every thing that is serious, or that may any way advance the glory of God or the salvation of souls, if it be performed out of the pulpit or in the way of common conversation: because, in our corrupt age, the utmost care and diligence has been used to banish all discourse of God or spiritual concerns out of society, as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as of professing ourselves to be Christians.

"To your second, I reply, that, as I am a woman, so I am also mistress of a large family. And though the superior charge of the souls contained in it lies upon you, as the head of the family, and as their minister, yet in your absence I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust by the great Lord of all the families of heaven and earth; and if I am unfaithful to him or to you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship?

"As these and other such like thoughts, made me at first take a more than ordinary care of the souls of my children and servants, so, knowing that our most holy religion requires a strict observation of the Lord's day, and not thinking that we fully answered the end of the institution by only going to church; but that likewise we were obliged to fill up the intermediate spaces of that sacred time by other acts of piety and devotion; I thought it my duty to spend some part of the day in reading to, and instructing my family; especially in your absence, when, having no afternoon service, we have so much leisure for such exercises; and such time I esteemed spent in a way more acceptable to God than if I had retired to my own private devotions.

"This was the beginning of my present practice: other people's coming in and joining with us was purely accidental. One lad told his parents; they first desired to be admitted; then others who heard of it begged leave also; so our company increased to about thirty, and seldom exceeded forty last winter; and why it increased since, I leave you to judge after you have read what follows.

"Soon after you went to London, Emily found in your study the account of the Danish Missionaries; which, having never seen, I ordered her to read to me.

Deceptive Appearances

By F. A. Agar

THREE is decided value in an honest self-examination. In local church life it is a very helpful practice and quite essential if the group is to fulfill the needs of the situation. Things are not always what they seem to be and appearances are often found to misrepresent the facts. For instance, a church added about 96 people to the membership in five months. "Fine," you remark. But when you hear that at the end of the five months only about 42 of those 96 were enlisted for church and missionary support the apparent success of the church is seen in a different light. A proper process of evangelization means that the good news of a Saviour not only causes a soul to accept what the Lord Christ can do for one; but immediately upon receiving the saving grace of God within, is taught how to work out his own salvation.

Too many church members think of salvation as though it was something God had done for them in the past, so now it was all over. They can, therefore, do as they please. They are tragically wrong and misled. Salvation is a life that a new-born soul lives with God and as proof that the spiritual birth has actually taken place the person, here and now and in the days to come, is working out his own "salvation in fear and trembling."

A church officer upon entering the house of God one Sunday morning exclaimed, "A splendid congregation here this morning." It appeared to be so. A count revealed 264 people present and they were well scattered around an auditorium that had a seating capacity of 610. An analysis of the 264 people showed that 211 were church members, 31 were related to members, and 27 were visitors. The membership of the church was found to be 972. So appearances were deceptive again, for the presence of 211 members out of 972 (or about 21%) was the revelation of a very serious spiritual state of affairs in that church.

A church reported itself, "out of debt", on the local church maintenance fund and its missionary quota, "all paid". "Good", you exclaim. But wait a minute. One-third of all the monies used to pay church expenses came from an endowment fund, fifteen per cent more was

dug up in profit-seeking suppers, fairs, and rummage sales.

The remainder of the current expense funds were produced by less than a quarter of the members and one person in that group gave 20% of the total budget. To be out of debt under such circumstances was not an achievement, it was a tragedy. The church was not meeting the needs of its community and its members were unenlisted and unenlightened. On the missionary budget the church had cut its suggested quota in half and one person was giving half of every penny paid for denominational missions and beneficences. After all had been said about meeting the quota in full that apparently favorable statement only hid a sore and disobedient church.

The local church should carefully examine itself. How many members are worshipping with some regularity? Are the new members being started in a worship, work, witnessing and giving life? Is there loving obedience given by every member to the Owner's directions concerning a steward's use of possessions? Is the program of the church big enough to challenge the resources of its membership? Is there actual spiritual health and soul strength revealed throughout the life of the household of faith?

Are the church members being taught the way and will of God so that a world is blessed because those people have come to the knowledge of God in Jesus Christ?

Such facts as these can easily be secured by the local church officials. When secured and properly understood they are like an ocean chart to a ship's captain. Without such facts the church is like a doctor called upon to furnish some medicine for a patient he has never seen and whose symptoms he does not know.

Let us not make hypocrites and whitened sepulchres out of people who profess faith in Jesus Christ. We must not raise a standard of living and then make no real attempt to reach it. Let us help all God's children to have an expectation of loving, high-minded, sacrificial duty well done, as well as the expectation of costly promises to be fulfilled by the Lord and Saviour of all mankind.

I was never, I think, more affected with any thing than with the relation of their travels; and was exceedingly pleased with the noble design they were engaged in. Their labors refreshed my soul beyond measure, and I could not forbear spending a good part of that evening in praising and adoring the Divine goodness for inspiring those good men with such an ardent zeal for his glory; that they were willing to hazard their lives and all that is esteemed dear to men in this world, to advance the honor of their Master Jesus! For

several days I could think or speak of little else. At last it came into my mind; though I am not a man, nor a minister of the gospel, and so cannot be engaged in such a worthy employment as they were; yet, if my heart were sincerely devoted to God, and if I were inspired with a true zeal for his glory, and did really desire the salvation of souls, I might do somewhat more than I do. I thought I might live in a more exemplary manner in some things; I might pray more for the people, and speak with more warmth to those with

whom I have an opportunity of conversing. However, I resolved to begin with my own children; and accordingly I proposed and observed the following method. I take such a proportion of time as I can best spare every night, to discourse with each child by itself, on something that relates to its principal concerns. On Monday I talk with Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky; Friday with Patty; Saturday with Charles; and with Emily and Suky together on Sunday.

"With those few neighbors who then came to me, I discoursed more freely and affectionately than before; I chose the best and most awakening sermons we had, and I spent more time with them in such exercises. Since this our company has increased every night; for I dare deny none who ask admittance. Last Sunday I believe we had above 200, and yet many went away for want of room.

"But I never durst positively presume to hope that God would make use of me as an instrument in doing good; the farthest I ever durst go was, it may be, who can tell? With God all things are possible. I will resign myself to him: Or, as Herbert better expresses it,

"Only since God doth often make
Of lowly matter, for high uses meet,
I throw me at his feet;
There will I lie, until my Maker seek
For some mean stuff, whereon to show his skill,
Then is my time—"

And thus I rested, without passing any reflection on myself, or forming any judgment about the success or event of this undertaking.

"Your third objection I leave to be answered by your own judgment. We meet not upon any worldly design. We banish all temporal concerns from our society; none is suffered to mingle any discourse about them with our reading or singing. We keep close to the business of the day, and as soon as it is over they all go home. And where is the harm of this? If I and my children went a visiting on Sunday nights, or if we admitted of impertinent visits, as too many do who think themselves good Christians, perhaps it would be thought no scandalous practice, though in truth it would be so; therefore, why any should reflect upon you, let your station be what it will, because your wife endeavors to draw people to church, and to restrain them, by reading and other persuasions, from their profanation of God's most holy day, I cannot conceive. But if any should be so mad as to do it, I wish you would not regard it. For my part, I value no censure on this account; I have long since shook hands with the world, and I heartily wish I had never given them more reason to speak against me.

"As for your proposal of letting some other person read, alas! you do not con-

sider what a people these are. I do not think one man among them could read a sermon without spelling a good part of it; and how would that edify the rest? Nor has any of our family a voice strong enough to be heard by such a number of people.

"But there is one thing about which I am much dissatisfied; that is, their being present at family prayers. I do not speak of any concern I am under barely because so many are present. For those who have the honor of speaking to the great and holy God, need not be ashamed to speak before the whole world, but because of my sex. I doubt if it be proper for me to present the prayers of the people to God. Last Sunday I would fain have dismissed them before prayers; but they begged so earnestly to stay, I durst not deny them."

In this, as in every other part of her conduct, Mrs. Wesley acted upon principle, and from mature deliberation. No person, perhaps, ever had a greater regard for the established order of the church of England, than she had; but she considered her conduct in this instance as coinciding with the spirit and intention of that order; to reform the manners of the people, and to beget in them a reverence for the public worship. It is obvious that this consideration alone silenced every objection in her mind, concerning her present proceedings. But, though she was satisfied of the propriety of her own conduct, she thought it her duty to abide by the decision of her husband. He had already written to her on the subject, and though he made some objections, yet upon the whole he seemed to approve of the meeting. But Inman the Curate, and two or three of his companions highly disapproved of it, and wrote to Mr. Wesley, complaining heavily of it, calling it a conventicle, &c. It is always painful to see a clergyman among the foremost to oppose every thing that may tend to diffuse knowledge among the common people, and impress their minds with a serious sense of religion, and the duty it enjoins. This was evidently the case in the present instance; and the representations made to Mr. Wesley had such an effect upon his mind, that he wrote to his wife in a tone of disapprobation which he had not used before. Her answer, which is dated 25th of February, is worthy of herself, and of the cause in which she was engaged.

"Some few days since," says she, "I received a letter from you, I suppose dated the 16th instant, which I made no great haste to answer; because I judged it necessary for both of us to take some time to consider, before you determine in a matter of such great importance. I shall not enquire how it was possible that you should be prevailed on, by the senseless clamors of two or three of the worst of your parish, to condemn what

you so very lately approved; but I shall tell you my thoughts, in as few words as possible. I do not hear of more than three or four persons who are against our meeting, of whom Inman is the chief. He and Whitely, I believe, may call it a conventicle; but we hear no outcry here, nor has any one said a word against it to me. And what does their calling it a conventicle signify? does it alter the nature of the thing? or do you think that what they say is sufficient reason to forbear a thing that has already done much good, and by the blessing of God may do much more? If its being called a conventicle by those who know in their conscience they misrepresent it, did really make it one, what you say would be somewhat to the purpose; but it is plain in fact, that this one thing has brought more people to church than ever any thing did in so short a time. We used not to have above twenty or twenty-five at evening service, whereas now we have between two and three hundred; which are more than ever came to hear Inman in the morning.

"Besides the constant attendance on the public worship of God, our meeting has wonderfully conciliated the minds of this people toward us, so that we now live in the greatest amity imaginable; and what is still better, they are very much reformed in their behavior on the Lord's day; and those who used to be playing in the streets, now come to hear a good sermon read, which is surely more acceptable to Almighty God.

"Another reason for what I do, is, that I have no other way of conversing with this people, and therefore have no other way of doing them good; but by this I have an opportunity of exercising the greatest and noblest charity, that is, charity to their souls.

"Some ramine, who seldom went to church, now go constantly; and one person who has not been there for seven years, is now prevailed upon to go with the rest.

"There are many other good consequences of this meeting which I have not time to mention. Now I beseech you weigh all things in an impartial balance: on the one side, the honor of Almighty God, the doing of much good to many souls, and the friendship of the best among whom we live; on the other (if folly, impurity, and vanity may abide in the scale against so ponderous a weight) the senseless objections of a few scandalous persons, laughing at us, and censuring us as precise and hypocritical; and when you have duly considered all things, let me know your positive determination.

"I need not tell you the consequences, if you determine to put an end to our meeting. You may easily foresee what

(Continued on page 638)

A World Sanctuary

By Henry H. Barstow, Auburn, New York

THE following paragraph is quoted from my notes written Sunday evening, August 5, 1928, after returning from Westminster Abbey to our hotel: "In the afternoon we dropped into the service in Westminster Abbey, but owing to an unfavorable seat missed most of the value of it. I found myself seated next to the bust of the poet, John Dryden. It recalled my early reading of his translation of Virgil's *Aeneid*."

Those familiar with the Abbey will recognize the "Poets' Corner" in the South Transept. It is indeed a glorious galaxy of immortals that share with Bryden that sacred spot, Butler, Spenser, Milton, Browning, Tennyson, Gray, Burns, Shakespeare, Coleridge, Southey, Johnson, Chaucer, with our own Longfellow and others more or less noted. Not all of course are buried there. With the service mostly beyond reach of our eyes and ears no wonder we found our minds wandering among the groves of this English Parnassus.

The service itself was one of four held Sundays; 8 A. M., Celebration of Holy Communion; 10:15 A. M., Morning Prayer and Celebration of Holy Communion, with Sermon; 3 P. M., Evening Prayer, with Sermon; 7 P. M., The Litany, with Sermon. It was the Evening Prayer that we attended and found ourselves in the midst of a congregation apparently made up to a considerable degree of tourists like ourselves. Services are held frequently during the week of a character similar to those observed on the Sabbath, particularly on special days of the English church calendar.

Another quotation from our notes will give the fresh impressions of a visitor, which perhaps will be more vivid than later reflections toned down by time and forgetfulness. This is quoted from notes following a second visit on Tuesday, August 7: "In the afternoon we were shown the smallest house in London, about four feet wide and about a rod long, actually occupied. By

a strange coincidence quite unintended we also saw a dog cemetery and Westminster Abbey, one after the other. The dogs had tombstones provided by a cousin of Queen Victoria. Westminster Abbey outrivals anything we have seen for memorabilia of human greatness and service, also, as is freely admitted in the guide books, for the ability of some to get themselves remembered whether they did anything to deserve it or not. Most of those enshrined there belong in their places by true merit and achievement.

"We were shown the Coronation Chair in which every English monarch since Edward the Confessor has been crowned, with its famous 'Scone Stone' captured from Scotland, said to have come from Egypt and even more doubtfully to have been the stone on which Jacob dreamed. The chair was defaced by initials on the back which the guide told us were cut by naughty boys who got into the Abbey one night during the reign of Queen Elizabeth. Sounds fantastic but there they are. We were specially impressed by the High Altar where coronations take place. Above it is the passage, 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ.' In the evening we went to see John Galsworthy's play, 'Justice', a powerful plea for fair play to subnormal criminals."

The smallest house in London, occupied by the living! A dog cemetery

and a world sanctuary, filled with the dead; A presentation of the stark realities of human weakness and crime; Surely a day of variety, comedy, tragedy, and unforgettable impressions; But above all towers the great Abbey with its age-old monuments of human life, its imperishable record of those who have moulded the British Empire and touched the life of the whole world.

A mere list of those enshrined in its aisles and chapels would well nigh fill the space assigned for this article. Many ranks of life are represented. Leaving out the hosts of royalty and gentry, statesmanship and literature these names are symbolic of this aristocracy of life and democracy of death: Handel, Livingstone, Wolfe, Darwin, Lister, the Wesleys, Mrs. Siddons, Sir John Franklin, Hooker, Herschel, Isaac Watts, Arnold of Rugby, Fawcett. Its history carries us back demonstrably to Roman times, of which remains are found here and there. Tradition connects it with St. Peter and even Apollo. Its real story begins in the eleventh century with the building of the Norman Abbey by Edward the Confessor who died within a week after its consecration. His name is peculiarly symbolic of its purpose and meaning, a sanctuary of religious and secular English leadership.

There is probably no building in the British Empire that is so absolutely central to all English history, tradition, spirit and regard as Westminster Abbey. One can hardly think of any building in any other country that occupies just the place it holds in the affections and reverence not only of England but of English speaking people everywhere. Thronged as it is with the monuments of leaders both in religion and statesmanship and standing as it does near to the Parliament Buildings it embodies that union of church and state which is one of the deeply rooted traditions of British life and which to Americans seems one of the most incongruous and



Westminster Abbey, London

antiquated of English institutions.

The fact that disestablishment today is under serious consideration among leaders within the English church may mean much or little. The leaven of modernism is disturbing the ancient ways profoundly in England as everywhere else. But as a London "Bobby" remarked to me one day in a most interesting interview concerning the famous changing of the Horse Guards at Whitehall Palace, "It is purely a ceremony; they guard nothing really"; then he added on a similar matter, "The English are a very contented people and broad minded." I took this to mean that such things to the English are just a part of the day's program; also that England is for the most part quite satisfied to leave well enough alone, even though it may not signify very much. Horse Guards and Westminster Abbey and an established church have become part of the natural scenery, like hedgerows and hawthorn, to the average Englishman. So it is; so it has ever been; so let it be.

It is not altogether easy for an American to understand the architectural expressions of religion that beautify European cities. To us they seem cold, static, imperial. The characteristic American religious expression today is popularized in the word "service." We are concerned with the present and future. So is the European but he insists on coloring them with the past. It will not do, however, for us to pass judgment too glibly. Our so-called service seems at times to have in it a sort of sculptural quality. It has become a bit commercialized, over-organized. It accepts too readily a check as a substitute for human contacts. It needs humanizing, the same as does the English type.

Flesh and blood cannot inherit the kingdom of heaven, but the kingdom of heaven must inhabit flesh and blood or it does not and cannot represent the will of God done on earth as it is in heaven.

Two features in Westminster Abbey specially appealed to us. One was the beautiful stone ceiling of the Chapel of Henry VII. Nothing could be more delicately lace-like than the effect produced by that miracle in cold stone. It hangs like a spider's web above the glory of banners and statuary, of arches and stained glass. It is almost spiritual—but not quite.

The other feature was the grave of the English "Unknown Soldier", lying in the floor of the Nave near its western entrance, between the two towers. An elaborate inscription concludes with these words: "They buried him among the kings because he had done good to

God and toward His house." That is a perfectly typical English point of view. The unknown soldier in their minds could not be more highly honored than to be buried "among the kings."

Our perverse American mind insisted on wondering whether some of the kings buried there were not more honored by

that glorious English lad and what he represented than he by them.

Perhaps the chief glory of England and America today is that together they are seeking to make war impossible, the "sport of kings" and terrible destroyer that laid low that lad and ten millions like him.

Mother's Days

By Richard Braunstein

WE have made the title plural. Mother is deserving of more than one day. There have been other days crowding on the heels of Mother's Day, all of them filled with the same ceaseless round of duties that mother must perform,—perhaps which only a mother knows how to perform.

The memory of Mother's Day will comfort her through many a weary hour. If she misses some of the consideration and thoughtfulness that marked the occasion, she will find no fault, for a mother's heart renounces always without bitterness or complaint.

Young mothers with growing children should be, and under the right circumstances are, the happiest of all God's creatures. The Jewish Talmud says that God could not be everywhere so He created mothers. A poetic thought worthy of our recalling. Motherhood is the oldest and sublimest expression of nature. According to Professor Darwin, motherhood is the crowning peak of evolution.

But there are mothers who have grown old, mothers who have boys and girls out in the world making their way, broods grown and gone. They have little to be happy for except those occasional kind remembrances which may come her way from time to time, on Mother's Day and a day now and again in between.

The great tragedy of motherhood is to sit alone with nothing but memories, waiting for the end of things. Several years ago we read a short story depicting a mother's loneliness and a mother's desperation. The children were married, away in the city, busy with their business, social and other engagements that crowd the average household. Letters passed back and forth but that did not satisfy the mother. She wanted to see her children.

One day they all received a telegram stating that mother had passed away. The news came as a terrible shock to the sons and daughters and grandchildren, naturally. Everything was swept aside and time tables consulted. Everybody was going home. The heaviest baggage was regrets and sorrows. The end of the story was happy. As each one arrived he or she was greeted at the door by the smiling face of mother. Mother had planned a family reunion her way.

We were glad that it was fiction we had read,—all fiction down to that mother's duplicity. On the other hand how true the funeral part of the story might be and often is.

Mothers are the great givers. Father has his place and function in the domestic scheme of things. But he has his limitations. When father loses patience a mother keeps on loving and believing. When father flees from the sick-room mother stays by the stuff and faces the crises only as a mother knows how. That is why she is mother.

"There stood by the cross of Jesus, His mother." Certainly. Mothers are not far from the crosses of life. In privation, dishonor, in every tragedy of life, the mother stands beside the child in a sublimity of sacrifice, in a beauty of sharing, in a nobility of comforting.

The grown-up children, the men and women of today, are not willfully neglectful of their mothers. They are thoughtless. A little more affection, manifested in some practical way, rather than felt on some special day, will make all of mother's days easier.

By all means let us observe Mother's Day. Also let us observe Mother's Days. When it comes to mother, every day counts.

A MOTHER'S DAY HYMN

(Tune: *My Faith Looks Up to Thee*)

Mother, thy love we know

Follows where'er we go,

Gentle and sweet.

Though we may often stray

Far from the narrow way,

Yet may thy prayers stay

Our wayward feet.

Thy grace has made us strong;

Thy love has kept from wrong

Through life's dark days.

God bless you! Mother dear,

Wipe away every tear

Throughout each passing year

'Till endless day.

—Earl Daniels.

THY WORD IS LIFE

(Tune: *Canonbury*)

This hymn was written by Dr. Ralph Welles Keeler, Pastor Goodsell Memorial Methodist Episcopal Church, McKinley and Sheridan Avenues, Brooklyn, New York, for the One Hundred Twentieth Anniversary of the New York Bible Society and sung at the Anniversary Service, Sunday, December 8, 1929.

The weaving of our city's life
Is rich with threads of fine spun gold,
From hearts that in Thy deathless Word
Have learned the truth through ages told.

Thy Word is Life, O God above,
And grows in power for hearts that know
The beauty of Thy boundless love,
A heavenly kingdom here below.

For those who pass Thy torch along
To souls that blindly grope for light,
We thank Thee, while we pray that all
May see afar Thy vision bright.

O may Thy Word transform and bless
The lives of all who touch our shore,
That brotherhood and peace and love
May reign supreme forever more.

Maternal Influence

By Frank Hampton Fox

MATERNAL influence is a mighty, silent force like that which moves the tides of all the oceans. Like the tides it can best be studied in restricted spheres, such as the home. As the tide rises highest in narrow inlets, like the Bay of Fundy, where they reach a height of seventy feet, so in homes circumscribed by poverty, maternal influence rises to sublime heights.

Moses was born in a mud hut on the banks of the Nile, and nurtured during his infancy by a slave mother, from whose influence all the pomp and glitter of the royal court of Pharaoh could not lure him. For "when he was grown up he refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season."

We may well link in thought that mud hut in Egypt, where the emancipator of his three million enslaved countrymen first saw the light, with the log cabin in Kentucky, where Abraham Lincoln, the emancipator of three million American slaves, began life.

The time these mothers had to influence their offspring was brief but it endured. Probably Moses' mother kept him until he was weaned. Modern psychologists tell us that the first three years constitute the crucial period for giving the right bent to a child's character. Certain it is that the palace could not undo what had been taught in the hut.

Abraham Lincoln was nine years old when his dying mother placed her hand on his head, saying: "Live as I have taught you, to love your kindred and worship God. And be somebody, Abe."

Nancy Hanks Lincoln had been in her grave more than forty years, when her gifted son guided the great republic through the storm of civil war said of her: "I had a good, Christian mother, and her prayers have followed me thus far through life."

"The kindly, earnest, brave, farseeing man, Sagacious, patient, dreading praise, not blame," carried into the arena of a nation's struggle his mother's patience, sympathy and endurance.

"By their fruits shall ye know them" must ever be the acid test of maternal influence. Distinguished offspring bestow distinction on parents. Measured by this standard, Mary, the mother of Jesus, heads the world's procession of noble Christian mothers. Her sole dis-

tinction is that she nursed and nurtured the world's most distinguished son.

The New Testament presents in a simple story the sublime picture of the virgin purity of a Jewish peasant girl prepared by Providence for the paramount experience of motherhood. We learn from Mary that the pure in heart can come under the conscious brooding presence of the Infinite Spirit.

When Elizabeth greeted Mary with: "Blessed art thou among women," she broke forth in a sublime spiritual ecstasy in the Magnificat, which is a paean in praise of motherhood: "From henceforth all generations shall call me blessed."

From Mary, Jesus learned the fundamental principles of prevailing prayer; of absolute trust in the Heavenly Father who notes the sparrow's fall and numbers the hairs of His children.

In the Nazareth home the Sacred Scriptures must have been the subject of familiar conversation. It is legitimate to conclude that Jesus learned the spiritual interpretation of Scripture in His home rather than in the synagogue. His public utterances were saturated with Scripture. Mary was His teacher when the boy "Jesus increased in wisdom and stature, and in favor with God and man."

Frequently the world sees only the successful son, while the mother remains in the twilight of obscurity.

John Wesley's fame fills the earth and millions of Methodists carry on the work he so nobly began. Few ever stop to consider the character of his mother. Susannah Wesley, was one of the world's most devout and forceful women.

The methods of Bible study and daily prayer practiced in the home under the mother's direction, John took to Oxford with him. Years later, when sorely tried by doubts, John Wesley could anchor his soul, tossed, as it was, by storm and flood to the words of Paul to Timothy: "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

The maternal influence of Susannah Wesley over her gifted son far surpassed that of the Moravian missionary of whom so much has been said.

The silent, maternal influence over the unfolding life of the child, like the genial warmth of the sun on growing grain is irresistible. It remains through life.

Thomas Carlyle drifted far afield in religion and snarled like a surly bear at the world he never loved, yet he retained to the end of his days the deepest affection for his mother. She was a simple, devout Scotch peasant woman. His letters to her were full of a tender love which the world never believed he possessed. Long after she was in her grave he wrote: "Yonder from your grave in Echelfchen kirkyard, you still speak and bid me play the man; that will I try to do."

Once, after a violent storm, I watched a Syrian woman, in the Lebanon Mountains, going through a little patch of wheat, tying up broken stalks to standing stems with blades of grass. This is the way maternal influence is at work in the world, binding up the injured and helpless to the strong.

"Do you know the world is dying
For a little bit of love?
For the love that rights the wrong
Fills the heart with hope and song."

The Heavenly Father by His wise providence keeps the little child close to its mother during the early years when the maternal influence is needed most.

Some years ago we were in furious storm in mid-Atlantic. The propeller shaft snapped and the storm tossed the ship like a cork. For nineteen hours the captain remained on the bridge. Experienced seamen felt sure the ship would sink. But the captain thought otherwise. I became deeply interested in such a capable man. He was born and reared on a little island in the Gulf of Trieste. His father had been a sea captain. His mother had eight sons, each the captain of a ship. When that high honor came each had knelt at the mother's feet, while she placed her hand on his head, commanding him to God. Her final charge was: "You must never lose a ship. Prove your seamanship and your love for your poor old mother by saving the ship intrusted to you."

She had been in her grave many years at the time we were in the clutches of the storm. He said to me: "I dared not disappoint my mother."

There are three clearly indicated lines of world wide maternal sovereignty.

First, there is the insistent urge for world peace, which represents the cumu-

lative force of maternal influence. The mother love inherent in the heart of every woman abhors war with all its concomitant evils.

The Oriental conception of woman, subordinated to child-bearing and suffering in silence, whatever man may inflict, has been completely discredited. Woman has stepped up beside man—she keeps step with him. Morally she sets the pace.

The mightiest force for the elimination of war is not the financial cost but the maternal condemnation of it. The maternal influence is definitely determined that Mars must go.

The maternal influence placed Prohibition in the Constitution of the United States. The W. C. T. U. worked and prayed for forty-six years to put Prohibition into the Constitution and won. Maternal influence placed the statue of Frances E. Willard in the Rotunda of the Capitol at Washington.

There is an insistent maternal urge for a dry world which will ultimately win. No woman wants a booze-befuddled husband, neither does any mother desire such a companion for her daughter. The maternal influence is against liquor, notwithstanding a few foolish flappers.

Finally, world wide maternal influence is working to eliminate disease and relieve human suffering. The Red Cross is well called "The Greatest Mother of All." Everywhere its maternal ministry is manifest by all beds of pain. It ministers to the wounded on every battlefield and feeds the famine-stricken population in every land.

I WILL BE TRUE

This tale is told of one of England's most forceful statesmen. Morning after morning he entered the old family gallery, and stood as if in worship before the ancestral pictures. He was heard to say again and again, "I will not forget, I will be true." His eldest son often watched him in awe and wonder. At the age of twelve his father took him with him one day and explained this daily exercise. He said to him, "You must hear these people speak." "What, father, can they say?" Then his father, pointing to each picture, replied: "This one says be true to me. The second one says be true to thyself. The third one says be true to thy home. The last one, which is my mother, says be true to God. I go out from them, my son, every morning, saying, I will be true."

H. H. Beattys in *Smith and the Church*; F. A. Stokes Company, Publishers.

Churches Raise Money By Mail

(Continued from page 628)

to church. The church has two hundred members. One hundred, eighty-two of these attended the dinner. Eighty-five per cent of the members made their pledge the following Sunday morning. Ninety per cent of the local budget was subscribed while the benevolence budget was over subscribed. A brief follow up campaign brought in the additional pledges sought. The letters used in the campaign are here given.

Dear Friend:

I may be mistaken, but after having gone with canvassers from home to home in the annual Every Member Canvass for some years, I have a feeling that about half of our members do not like to be called on by church canvassers for their pledges, but feel it a necessary evil. Now, I am wondering whether it is either "necessary" or "evil".

Let us go at this matter differently this year. If you will help, we will succeed. Here is the plan. We will have a congregational meeting, a real one, possibly on a Friday night, with all members present. The Budget prepared by the Finance Committee will be presented and thoroly discussed and the final form of the Budget will be adopted by the entire congregation. Then the Sunday following, after prayerful consideration in the family, make our pledges in the church as a part of our worship to God, from whom all our good things come.

What do you think of this plan? We would like to have your reaction either at service next Sunday or by letter. Yours in the service of Christ's Kingdom and our church.

O. V. Hefner, Chairman,
Paul L. Royer, Pastor.

Dear Fellow Member:

We are sufficiently encouraged from comment on our plan to proceed. So the first thing we ask you to do is to mark Friday, December the second, on your calendar, so that you will let nothing interfere with your being present at the congregational meeting at that time.

Reports on your work of every organization of our church for the past year will be brought. About three minutes will be allotted to each organization. It will be necessary to elect three new Councilmen for our Church Council. And finally the Budget, with the program of work for the coming year will be fully discussed and adopted. We have one request to make, in order that your comment and suggestions may be helpful, please make them in this meeting.

Have you marked December the 2d on your calendar? Thank you.

Yours for a greater Immanuel,
O. V. Hefner, Chairman.
Paul L. Royer, Pastor.

A Picture of Susannah Wesley

(Continued from page 634)

prejudices it may raise in the minds of these people against Inman especially, who has had so little wit as to speak publicly against it. I can now keep them to the church, but if it be laid aside, I doubt they will never go to hear him more, at least those who came from the lower end of the town; but if this be continued till you return, which now will not be long, it may please God that their hearts may be so changed by that time, that they may love and delight in his public worship so as never to neglect it more:

"If you do, after all, think fit to dissolve this assembly, do not tell me that you desire me to do it, for that will not satisfy my conscience: but send me your

positive command, in such full and express terms, as may absolve me from all guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our LORD JESUS CHRIST."

DIAMONDS

Diamonds are only chunks of coal that stuck to their jobs, you see. If they had petered out, like most of us do, where would the diamonds be?

It isn't the fact of making a start, it isn't the starting that counts, I'll say, it's the fellow who knows not the meaning of fail, but hammers and hammers away.

Whenever you think you have come to the end, and you're beaten as bad as can be, remember that diamonds are chunks of coal that stuck to their jobs, you see.

AN ATTITUDE

Well, I'm done. My nerves were on the rack;

I've laid them down today.

It was the last straw broke the camel's back;

I've laid that down today.

And I'll not fume, nor fret, nor fuss, nor fight;

I'll walk by faith a bit, and not by sight: I think the Universe will work all right;

I've laid it down today!

The dread of sorrows I may have to sup;

I've laid that down today.

The circumstance which rubbed me wrong way up;

I've laid that down today.

It will not matter in the Age to Come, Whether I sucked the stone, or had the plum;

But it will make a difference to some If I keep nice today.

So, here and now, the overweight—the worry!

I'll lay it down today.

The all-too-anxious heart, the tearing hurry;

I'll lay these down today.

O eager hands! O feet, so prone to run! I think that He, who made the stars and sun,

Can mind the things you've had to leave undone;

Do lay them down today.

—Fay Inchfawn.

Two Mothers

A woman sat by a hearthside place,
Reading a book, with a pleasant face,
Till a child came up with a childish frown,
And pushed the book, saying: "Put it down."
Then the mother, slapping his curly head,
Said: "Troublesome child, go off to bed:
A great, great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by and by.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up, and jogged her knee,
And said of the book: "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly: "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sigh,
And will love religion—by and by.

From Our Church.

The Preacher And The Farmer

By Henry V. Gore, Unadilla, New York

This little dialogue will be of interest to the preachers who deal with country folks. It might well be presented at some social gathering for it has a worth while message.

SCENE I. Charles Thomas, a man of good standing, a supporter of the church, a believer in all that is worthy, and altogether a fine fellow, meets the preacher and pastor near his (the pastor's home) and greets him warmly.

C. T. Good morning. How are you this morning?

P. Fine, and how are you?

C. T. Well, but busy as usual.

P. Yes, we're all busy. I've been wanting to see you to talk with you about something I feel sure we both are interested in. Can't you come in and sit with me for a few moments?

C. T. Well, I know you are busy too, but you're always ready to give *me* a little help when I need it, and I want to do as much for you.

P. This matter concerns us both, you as much as I. (Enter pastor's home.)

P. continues. I want to ask you to definitely ally yourself with the church. We value you highly as a friend, and neighbor, and contributor, but I feel that you could do more for us and we could do more for you, if you would consent to become a recorded member of our organization. I know you have the thought of it already, for we have spoken of this before. Just how do you feel about it now?

C. T. Well, I won't say that I haven't thought of it for I have. I really don't see though, why I should do it. I'm doing now, about all I can do. Have a lot of other obligations that take much of my time. I think if I contribute as much as I am able to the expenses of the church and attend its services when I can, that perhaps, is all that is required of me. I've been converted in childhood, so I don't feel the need of that. I'm quite willing to do all I can to help others run the church, but as for myself, well, I just don't feel that I could do any more for the church if I were a member than as I am now.

P. It's not only what you can do for the church, but what the church can do for you. I feel that you could contribute more, not financially, but spiritually, if you would let it be known, by public confession of your faith in

Christ, that you thought enough of the church to connect yourself with it. But, more than that, is the influence such a step would have upon yourself, and especially upon your family. You owe it to them to give this matter careful and prayerful consideration. You say you were converted in childhood, therefore you know what prayer is. You were no doubt taught to pray. Let me ask you candidly: Have your children been so taught?

C. T. Well, preacher, you have one on me there. I simply don't know. I think likely their mother has taught them. I never have.

P. Please think this matter over most carefully and see if you don't feel that there are some things you owe to yourself and your family that the church and its influence could help you to pay. You want them taught as much as you were, do you not?

C. T. Yes, I do, and more. I'll think of what you have said and will talk with you again. Perhaps I *have* been negligent.

P. Good-morning, Mr. Thomas. (exit)

SCENE II. Same characters, Preacher comes to Mr. Thomas' dairy barn, on a strictly business errand, after which this conversation takes place.

P. What a fine lot of cows you have, I didn't know your herd was so large.

C. T. Yes, I've bought a few lately but most of these cows I've raised myself. To tell the truth, I've too many, and too much work to do. I'll be compelled to get relief some way pretty soon.

P. That's easy enough. You can hire some help, can you not?

C. T. Oh yes, I can hire somebody, but then the sort of help I would get in that way would be pretty poor. You can't depend on hired help. The only way to get help on a dairy farm is to take somebody into partnership.

P. What is the advantage in that?

C. T. You see, if a man has a share in the business there is some incentive for him to do his best. He won't be leaving some night just before milking time.

P. I see. There might be something in that, but what about the man? Don't you think it would be a good thing to give some poor fellow a temporary home? Do you not owe something to the unemployed? Should you not consider his interest as well as your own?

C. T. Why should I be interested in giving any one temporary employment, when I can give him or somebody else a permanent job, and not only that but make him a partner in my business? That would be much better, surely, than just a temporary arrangement from which neither he nor I could profit much. I would much prefer to help some one who has a real desire to get ahead, and will tie himself up to the job.

P. I think I see your point. There are times when I wish I were a dairymen instead of a preacher.

C. T. (a light dawning) Yes, but we're talking about dairying, not joining church.

P. Certainly. Good-by.

C. T. Good-night.

SCENE III. Same characters. Preacher calls at the Thomas home.

After greetings.

P. Have you considered that matter of joining the church? You remember I was to call for your answer soon.

C. T. Yes, I surely have, and I want to tell you right now, that I feel quite differently about it.

P. (Beginning to congratulate himself a bit too soon.) You are ready, are you not, to let me present your name and those of the members of your family, to our committee as candidates for membership?

C. T. No. I'm not, just yet. The family may be ready to join, but I'm not. You may see them and get their names if they see it that way, but as for me, I want to wait awhile.

P. I think it's very fine when whole families come into the church together, and my church makes special provision for such action. What, may I ask, causes you to hesitate?

C. T. Well, you remember when we talked the other day, I said I had been converted in childhood, which was true. But when you reminded me that

I had had little interest in training my children, no interest at all in fact, I was able to see that I simply wasn't fit to join any church. If the church will take the job that I have failed to do, off my hands, well and good. I'll be glad of it.

P. What would you think of a plan like this? Suppose you and the church would go into partnership in this task of helping your children. The church is fairly well equipped to do it, at least to help you do it. You are awakened to the need of having it done. You are committed to the virtues of partnership as a means of enlisting interest in a common task. You wouldn't want to *hire* the church to give spiritual training to your children any more than you would hire a man to do your dairy work. Why not go into partnership with it and let you and the church work together at this task which you will admit is of more importance than dairying?

C. T. That sounds good and logical, but I'm not fit to do it.

P. Possibly not: but you can be made fit, can you not?

C. T. I suppose so.

P. You told me you believed in prayer, that you know how to pray.

C. T. Yes, but I'm awfully out of practice.

P. Will you not promise me that you will make this a subject of prayer that you may see what you really ought to do?

C. T. I will.

SCENE IV. Church at regular morning service. Preacher in pulpit has preached a sermon on the responsibility of the father to his family in the matter of spiritual training, using for his text, "As for me and my house, we will serve the Lord."

P. Are any present this morning who desire to publicly profess faith in Jesus Christ by coming forward and taking me by the hand, determining with the help of God, to live Christian lives?

C. T. with his entire family comes forward.

P. Do you confess your sins and do you now assert your desire to live upright, holy lives through faith in Christ?

C. T. (speaking for himself and family) We do.

P. Do you desire that I should present your names as candidates for membership in this church to our committee?

C. T. We do so desire.

THE END

A Dynamic Summer Ministry

(Continued from page 620)

Using the Guest Book, varying our services, and other things started have brought much publicity.

Advertising Pays

The first step in publicity at the beginning of the present pastorate, as well as in the previous one, was to put a weekly advertisement in the local paper, which has been a continued practice. What good is accomplished by it? It is a definite announcement, and builds up the impression, that we are out for business. And we are. The task of the church is to sell the Christian faith to very busy people. Advertising arouses curiosity. Christianity is entitled to use legitimate means to make people curious. Interested in what is taking place. For a year in regard to Sunday evening programs we used the slogan, "Every Sunday evening service different." It aroused curiosity. In the early spread of Christianity great crowds became concerned, "Wondering what would happen next," Weymouth translation, Acts 5: 24.

Posters announcing the time of worship, with a picture of the church, are put in the hotels and places of business each summer. They are small, neat, and attractive. Many times we have found it so, that people arriving in the Community have wondered whether or not they would attend church, and the poster led them to decide to go and where to attend.

Special Announcements: They are sent out whenever there is an occasion. A greeting card is sent to people who visit the community, as soon as their arrival is learned. The purpose is a definite one. It is to reach people for the church. They are reached by a friendly interest and by a feeling that something is going to happen and it is worth their while to attend.

Doing things is the best Publicity: When the church is carrying out a vital program and rendering a practical ministry, there will be constant publicity. People who gain satisfaction from the services will render a real service in their testimonies concerning what is taking place. People want to go where there are things happening. There is no reason why the church should not make such an appeal. This is the best publicity any church can receive. Advertising will fail unless the church can measure up in "Friendliness" and "Action".

Variation Essential

Not only should one heed the expression, "If at first you don't succeed, try, try again," but also a new expression we might create for our ministerial purpose, "If at first you don't succeed, try something else, and then something else." Herein do our churches fail.

We assume the attitude that if people do not come to church when we have our services, at eleven A. M. on Sunday, or whatever hour, that they are "back-sliders," and numerous other things. Protestant churches are not fair. People are offered one or two occasions in the week when they may publicly worship. Surely if we believe religion to be as momentous a task as we claim, are we not under obligation to find out when people can worship, and hold services at convenient hours?

At a Rotary meeting early in the spring, a conversation developed with the men at the table concerning practical questions, and one man said, "If a man attends church on Sunday is he not entitled to play golf during the remainder of the day?" Since he had never attended church to my knowledge, I said, "You would be." He replied, "All right, I will come, but never at eleven o'clock." Several suggested that they would be interested in an early service of worship.

They agreed unanimously that a service at eleven o'clock spoiled the entire day. The only reason I have ever discovered for a church service at a late hour, as our morning services, and only one at that, is the aptitude for sleep which Protestant people have. It must be that people who attend early services in other churches deserve to "sleep in" as much as our people.

An 8:30 A. M. Service

The service was started as a result of the above conversation. The hour was selected at the suggestion of the men, all golfers, and has been called the "Golfers' Service" by many. The service has been held on eight Sundays and has been very well attended. Many men have attended the service regularly, and have brought their friends and families with them, who never attended the eleven o'clock service. A number come before going to play golf for the remainder of the day. They are among its most faithful supporters. The service makes it possible for people to include worship in a program of summer activities. The plan will undoubtedly be carried on another year. It has been referred to by many as "Early Mass." And it would seem that many Protestant people enjoy the plan.

If in the future we should find that it would be convenient for some people to attend church at 10:00 A. M., or at any other hour in the day, services will be held for their convenience, even if six services have to be held on Sundays. We owe it to our people to hold services at hours when they can attend. Eleven o'clock, whether winter or summer, seems to be a poorly selected time. I hope in the future that the hour of worship can be changed in the winter.

The attendance at the later service,

eleven o'clock, is not suffering from holding an earlier service. The sermons and orders of worship are different. The earlier service is planned more on the idea of vesper services. Few people attend both morning services. The later service has been much better attended this summer than last.

Variation in the church program, not only makes it possible for the church to minister to more people, which is the task of the church, but it creates the impression in the minds of the people in the church and community that the church means business. Also, that the ministry is undertaken with a seriousness. The earlier service has not only made two congregations, but has made a host of friends and admirers, near and far, for the church.

We feel today that we have a "Dynamic Summer Ministry". We believe, that a dynamic ministry may be had, winter or summer, in any community large or small, if the church will study the needs, and produce a ministry to meet those needs.

The number of people outside of the church is not a curfew to the Christian ministry, rather the greatest challenge, to think through our message; to utilize the forces of attraction and appeal; and to adapt the ministry of the church to local situations. When we believe seriously in the Christian gospel, for the individual and for social relationships, we cannot but do our utmost to sell people with the "Value of Religious Worship," and the "Vitality of the Christian Faith."

There may be countless other ways of having a Dynamic Summer Ministry. I can testify that I have found the ones mentioned above to work most favorably, so that today we have vision of increasingly larger summer congregations during the years ahead. People will attend church if we will go after them, in friendliness, using publicity, and a practical, varied program.

WE NEED THE FAR LOOK

A literary woman once consulted an oculist concerning an ailment of her eyes. Upon examination he said: "Madam, your eyes are simply tired; you need to rest them." "But," she replied, "this is impossible: my engagements are such that I must use them." After reflecting for a moment, he asked: "Have you any wide views from your home?" "Oh, yes," she answered with enthusiasm. "From the front porch I can look out upon a glorious range of mountains." "Very well," replied the oculist, "that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty would be better; the far look will rest your eyes." It is the "far look," the look that pierces eternity and finds God, that a man needs and must have if he is to fulfill his highest destiny.

H. H. Beattys in *Smith and the Church*; Frederick A. Stokes Company, Publishers.

The First Memorial Day

By Richard Braunstein

MEMORIAL DAY is a national institution deserving an observance beyond an editorial, sermon or program.

Like all great days in history it had a humble beginning plus a great heart. Modest deeds and thoughtful minds are the seeds of our noblest heritage. The story of the grain of mustard seed has more than a religious background or interpretation. Mustard seed thoughts and endeavors put a halo of sanctity on all of life.

When at the close of the Civil War three women went to Friendship Cemetery in Columbus, Mississippi, to clear the graves of soldier dead from alien growth and weedy accumulation and place on them wreaths of beautiful flowers, perhaps they did not dream what a momentous thing they were doing.

Love and nobility are never manufactured. They are never premeditated. They usually spring out of the depths of heart and soul with spontaneity and abandon. Do forced fruits possess the finest flavors? Hot house varieties of peaches and sentiment leave a sense of something lacking. A calculated benevolence and a studied kindness for the effect they might make do not ring true. They are prone to die the victims of their own shallowness. Love is like Niagara, prodigal of the gift of self, ceaseless in its flow, impervious to obstacles and never questioning. It flows on and on and on. Thought of self is like a water-hole in the desert, prone to sink into oblivion at any moment, not dependable.

The custom of decorating the soldiers' graves inaugurated by those three women, not because convention and tradition decreed, but because love prompted, was soon emulated by others. Next to being the first to start a good custom is to be second in the enterprise. We need leaders. What would leadership be without a following? It would be like lighting a match in a dark room in order to ignite a candle only to have the match-light reveal the fact that the candle was not there. Next to being a clear voice one may be a clear echo.

Few in this world are positively original. Much credit however, goes to those who can see the value of a thing and appreciate its worth. Helpful ministry and loyal service in behalf of fellow men was not dreamed of until Jesus Christ showed how to do it and illustrated the joy of the doing.

The first Memorial Day as a public observance is marked by the date, April 25, 1866. *The Columbus Index* of April 28, gives the account as follows:—

"The procession of yesterday, in honor of the Confederate dead, was large and imposing. First marched in twos the young girls and ladies, dressed in immaculate white, each bearing a bouquet or chaplet of flowers. Next came the matrons, dressed in mourning and bearing flowers in their hands. Lastly, came the carriages bearing the elderly ladies. Arriving at the cemetery, the ladies as-

sembled around the graves of the soldiers in the form of a square . . . An elaborate and eloquent address was delivered by Rev. G. T. Stainback and following it a fervent prayer by Rev. A. S. Andrews. The ladies then performed the beautiful and touching duty of decorating the graves with flowers . . . We were glad to see that no distinction was made between our own dead and about forty Federal soldiers who sleep beside them. It proved the accepted, unselfish tone of the female character. Confederate and Federal, once enemies, now receiving the tribute of respect. So Columbus claims also the distinction of being the first to decorate the graves of both Confederate and Federal soldiers alike."

A few days later, the *New York Tribune* printed the comment: "The women of Columbus, Mississippi, have shown themselves impartial in their offerings made to the memory of the soldier dead. They have strewn with flowers alike the graves of the Confederate and National Soldiers."

The North was filled with the tenderness and generosity of the act and Francis Miles Scott was inspired to write his immortal lyric, "The Blue and the Gray."

Today the program of Memorial Day is still more inclusive. It is for the honoring of all our soldier dead. Indeed we make pilgrimage to the shrines of loved ones everywhere. Those who have consecrated with their blood the field of national honor and those who have fought in the battle of life and fallen in the strife.

It is the one day in the year when we give to those who cannot give in return, —save that which they already gave, namely, themselves. To give self,—that is the supreme gift. The gift of self, whether in war or peace, is still the motivating theme for all literature, music, sculpture, art, poetry and sermonic endeavor.

Memorial Day is for the living as well as for those whom we honor as the heroic fallen. It is we who need to attend the school and sit in the classroom of high purpose, noble ambition, sacrificial living and catch the contagion of the measure of true manhood and womanhood. We may not attain the heights reached by those in whose honor the anniversary is observed,—we can at least look up to them and strengthen our dream. For a brief space of time, at least we have the privilege and opportunity of being something more and infinitely greater than we usually are. If we cannot be above the average all the time we can be above the average some of the time.

These are the men
Whose hardy sinews, stiffening into steel,
Grappling with the enemies of state,
Made the nation free;
Laid sure foundation of the commonweal,
When we forgot them, when we cease to feel,
Their greatness and their glory, we are lost,
Silence the bells. Or ring a funeral peal—
We are no longer worth the blood we cost.

WHAT TO DO IN MAY

Special Days and Events

May 1—St. Philip and St. James.
May 4—National Child Health Day.
May 4-9—National Music Week.
May 11—Mothers' and Daughters' Week.
May 18—International Good Will Day.
May 25—Rural Life Sunday.
May 29—Ascension Day.
May 30—Memorial Day.

Birthdays

May 3, 1849—Jacob A. Riis.
May 6, 1856—Robert E. Peary.
May 7, 1812—Robert Browning.
May 15, 1820—Florence Nightingale.
May 22, 1813—Wilhelm Richard Wagner.
May 25, 1803—Ralph Waldo Emerson.
May 27, 1265—Dante.
May 28, 1807—Louis Agassiz.
May 29, 1736—Patrick Henry.

Rural Life Sunday

The Home Mission's Council, an international body of Home Mission Boards and Societies of twenty-eight Protestant denominations, recommends the observance of the fifth Sunday after Easter each year as Rural Life Sunday. The date of the observance this year will be May 25th. A pamphlet on material and ways of observing Rural Life Sunday may be secured by addressing the Home Mission's Council, 105 East 22nd Street, New York, New York.

Memorial Sunday

The Sunday before Memorial Day comes on the 25th of the month. In many communities the patriotic organizations usually ask one of the churches to hold a special service for them, which they attend in a body. In some communities it is feasible for neighboring churches to unite for this service. Where this is not advisable, those churches not being favored with the attendance of patriotic societies can give recognition to the day by a program of appropriate music and sermon. The church can be beautifully decorated with flowers and flags. An appropriate sermon can be preached from the text "And these stones shall be for a memorial unto the Children of Israel forever," Joshua 4: 7, the topic of the sermon being, "Memorial Stones."

National Music Week

An opportunity for the churches to render a community service through music is provided by the observance of National Music Week. There is a fine opportunity here for a real bit of service. The tendency today in music is toward the jazz. There are many people who do not appreciate good music. The music of many churches and Sunday Schools is of a very inferior type because they have allowed themselves to be influenced by the current popular demands. If there is any problem in regard to the music in your church, and if you wish to raise the tone of your church music, the occasion can be utilized to good advantage.

Many Theological Seminaries and schools of music are paying particular attention to church music, and helpful information can no doubt be obtained from many of them. The School of Music, Northwestern University, Evanston, Illinois, has published a very help-

A LOST ART

By Paul H. Yourd



The American people are not good waiters. They are go-getters. If business isn't good, their cry is, make it good. If markets are dull, brighten them up. If there is over-production, find new fields for unloading. If the main industry yields small returns, develop side lines. Advertise, create desire, make markets, stimulate buying, go-after-it, be a go-getter.

This spirit has been handed down from pioneer days. No one who waited, ever staked the finest gold claim, or got the best free government land.

But in spite of our spirit of go-getting, hurry, speed, and achievement, there are times when, whether we will or not, wait we must. The ore boats that get caught in the ice above the Soo must wait until the spring thaw. When the hurricane rips across the West Indies, there is nothing to do but wait until it blows itself out. When the earth quakes there is nothing to do until it quiets. When birth and death are in the offing, there is little that can be done except wait.

There are times even when business must wait, as after a panic; when governments must wait, as in reconstruction days. And there are times when the Church must wait, as at Pentecost, for the Power from above. Waiting does not imply indifference or unpreparedness, or loafing. It becomes effective if it is marked by alertness, sensitiveness, receptiveness, eagerness. Then when the Power comes and The Day of action dawns, the results are gratifying. No one will ever lose anything in the long run by waiting for The Power. Then we shall be able to say with Isaiah, "Lo, this is our God; We have waited for Him and He will save us; This is the Lord; We have waited for Him, we will be glad and rejoice in His salvation."

ful pamphlet, under date of January 27, 1930, entitled "Progress In Church Music." Undoubtedly this pamphlet will be sent upon request and it is well worth having for its helpful suggestions. Additional information may be had by addressing The National Music Week Committee, 45 West 45th Street, New York City.

Mother's Day

Mother's Day comes on Sunday, May 11th. It introduces Mothers' and Daughters' Week. As Mother's Day is universally observed every minister will make the most of the occasion by a special sermon, special music, and other attractive features. A Young Men's Class may be enlisted to get the shut-in mothers out to the service. Opportunity might be given for men, especially young men, to unite with the church in recognition of their mother's faithful devotion. A bouquet of flowers for the oldest mother present is a beautiful remembrance; likewise a gift for the baby of the newest mother is an appealing feature.

A banquet during the week for Mothers and Daughters usually is worth while. The mothers are always doing something for the rest of the family and it is a happy occasion when they can sit down with their daughters and have someone wait upon them. A good deal of fun can be injected into the banquet by having the husbands and brothers act as waiters. Of course, at a meeting of this kind there will be speeches, and toasts, and music, and decorations.

Clean Up Day

There are a great many churches over the country that are suffering from lack of attention to their physical condition. Where the finances are low and janitor service is both scarce and inefficient, a Clean Up Day can be appointed with great results. Organize the workers. Some will work on the outside, caring for the lawn. Some shingles will need to be replaced, a broken pane of glass, or a shutter will need to be fixed; a thorough over-hauling of the interior will call for sweeping and dusting and scrubbing. Let the minister take the lead; the people will follow.

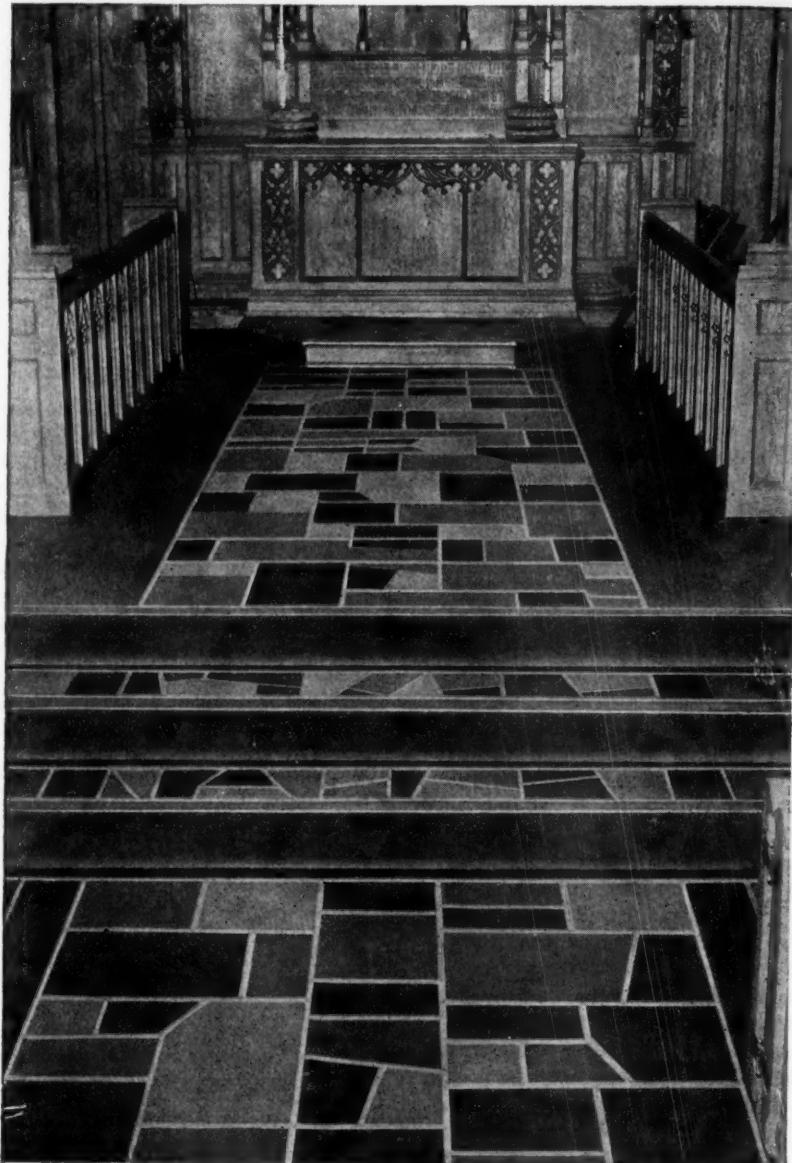
Florence Nightingale Day

The 3rd Sunday of May can very nicely be observed in honor of Florence Nightingale. Nearly every small city has a hospital. Faithful nurses get little recognition. It is a fine thing for some church in the community to observe Florence Nightingale Day by having a banquet to which the hospital staff are guests of honor, together with the physicians of the city.

Summer Camps

Many of these open immediately after the close of school. Get your material from denominational headquarters in regard to the camps that are promoted by them. In addition to these camps there will be Boy Scouts Camps, Campfire Girl Camps, Y. M. and Y. W. C. A. camps. Choose the camp according to your needs. Interest and enlist prospective attendants. Camps are worth while. They develop leadership.

B EAUTIFYING THE CHURCH AT SMALL COST



First Methodist Church, Kalamazoo, Mich., Architect: Ernest S. Batterson, Bonded Floor of Sealex Treadlite Tile installed by P. M. Young Floor Service, Kalamazoo, Mich.

CONTRAST the modern, resilient Bonded Floor illustrated above with the uncomfortable and unsanitary church floors of yesterday. Instead of noisy clatter . . . quiet. Instead of cold, unyielding surfaces . . . warmth and comfort underfoot. Yet such floors are economical to buy and to maintain. They are easy to clean and do not require constant and expensive refinishing. Our interesting booklet, "Facts You Should Know About Resilient Floors for Churches," will give you worth while information about church floors. Write our Department V for a copy.



THE First Methodist Church, at Kalamazoo, Michigan, wanted a floor to harmonize with the fine interior illustrated above. Naturally they did not wish the costs to run too high.

The picture on the left (taken from just below the chancel steps) shows how successfully this problem was solved—with the aid of an Authorized Contractor of Bonded Floors. Inexpensive cork-composition tiles in a number of different colors were cut up into various odd shapes, then pieced together into this interesting design. Note how accurately the spaces have been fitted, even the long narrow stair treads. A hand-laid, designed-to-order floor—at a big saving over the price of marble or ceramic tiles.

Authorized Contractors of Bonded Floors have had specialized experience in this type of custom-made floor. Materials used are Sealex Linoleum and Sealex Treadlite Tile. Even the most intricate designs can easily be worked out in Bonded Floors.

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God And Golfers

A Sermon by Carl F. Schultz, Hyannis, Massachusetts



Text: "Provide me a man that can play well." I Sam. xvi: 17.

GOD is indispensable to human life. This early morning service of worship is based upon that belief. Many other reasons have been given for the service. It was not started for publicity, although publicity is a very legitimate thing. It was not started as something novel, however the church needs to do new things and give variety to its program. It is a sad indictment when we cannot hold Sunday worship before 11:00 A. M. because sleep is given more immediate importance than Religion.

People, whether engaging in travel or recreation on Sunday, have need of the inspiration that comes through public worship. Worship gives to life a purpose: Purposeful living creates personal power. Worship fosters ideals: A desire to do one's best is generated. Worship promotes fellowship: We may worship God in Nature but we are far more likely to do so in churches than anywhere else. In private worship we often feel a sense of loneliness, whereas in public worship we feel a friendliness through the fellowship of Christian people.

Sunday is a busy day in our modern world. It is no longer a day for rest at home. Recreation and travel have a place in the program. An earlier service, than the usual hour, makes it possible to include Worship in one's sum-

mer schedule. For worship does more than bring individual help. Through worship God is honored and good, moral and social good, is promoted.

Play is a vital part of life. It is one of the things "Men live By". Mental and physical powers are developed. In addition, play is good preparation for participation in a democracy. Sportsmanship is needed in business and politics as well as in recreation. Life is a game, and for the moment we will compare it to the game of golf.

Instruction is needed to be a better golfer: The poor golfer is likely to be the man who knows a little about playing and will not heed instructions from anyone else so that he might play better. The best players are always looking for points of improvement. They are looking for a master of the sport from whom they may learn. Always a sad sight, is it, when a player stubbornly refuses to learn to improve. Taking instructions does not mean a standardization of style, rather does it mean greater chances for individual expression.

God needs people who will take instruction. Herein is our chance to learn to play the game of life well. There stands the Master. The world could find no fault with Him. He is waiting to teach us to play the game better. Play it better by heeding His words, "Thou shalt love the Lord Thy God, with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." How much better would be our lives, our homes, our communities, and the world, if we would but heed Christ. We'd all be playing a better game.

In golf one must drive straight. The golfer must watch out against, toping, slicing, and numerous other faults. The failure to drive straight might be due to over-anxiety; not standing correctly; not keeping one's eye on the ball; or not following through. The golfer seeks to get his distance and direction correctly. In life what we need is distance in living, and direction in our endeavors. Why do we fail? Perhaps because of over-anxiety. Over-anxiety for social prominence, for success in business, or for the applause of others. Perhaps because we are mentally or spiritually slouching. Not standing erect. Or it may be that we are not driving straight because we are not keeping our eye on life, on the ball, on the game. It may be that jealously, carelessly, or fault findingly we are gaz-



ing about at others, and are toping or slicing. But as likely an explanation is, that we are not following through. How oft those words might be used! Students who stopped too quickly in the pursuit for knowledge; seekers for success who quit too soon; people with ideals and principles who let go when hardship appeared; and Christians who turned aside from their youthful spiritual loyalties when they faced life. *Acres of Diamonds* tells of those who did not get distance or direction because of stopping too soon, and tells of others who reaped success by following through. "Seek ye first the kingdom of God". God wants people who will follow through.

The game must be played in face of obstacles. On the golf course all is not smooth and green. Well do we know when we go to play, there will be bunkers, the rough, sandtraps, and numerous hazards. If one wants to play the game they cannot be avoided. Golf and life must be played in the face of them. Life is no easy game. There is more thrill in playing when there are real obstacles than on a front lawn course. In life there may be trouble, doubt, disappointment, or discouragement, but the game must be played. God wants people who will play courageously the game in face of all the obstacles that may arise.

Whatever the luck or the breaks, we must play against all odds. In life we



must play hard to win, hoping that the gods might favor us always. We must conquer fate.

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust,
Sees God is God, but somehow true and just.
His plans work out for mortals, not a tear
Is shed, when fortunes, which the world holds
dear,
Falls from his grasp, better with love, a crust,
Than living in dishonor, envies not
Nor loses faith in man, but does his best,
Nor ever mourns over his humbler lot,
But, with a smile and words of hope, gives
zest;
To every toiler, he alone is great,
Who, by a life heroic, conquers fate.

(Sarah K. Bolton.)

The golfer is ever seeking a better final score. He knows what the perfect score is, and ever hopes to come nearer to a perfect game. God wants people who will so aim in life. To aim as Jesus expressed, "Be ye therefore perfect as your heavenly Father is perfect." We must rise above our low scores and above our failures and shortcomings. We must take instruction; drive straight; overcome obstacles; ever seeking a perfect score. In life, as in golf, may we play our best so that at the end of the game we will not be ashamed to hand in our score card. Saul called for a musician, and demanded, "Provide me a man who can play well." In sport, as well as in music, the demand is for the same thing. Not careless, indifferent players, but, rather, those who are conscientious and devoted. Those who, with patience, practice, and persistence, have prepared for the game. The world, and the Great God of the world, needs men and women who can play well. On such people does the Kingdom of God depend. Those who play well according to the principles of the Christ; who play daily, ever preparing for a greater game.

There is no one here, golfer or not, who does not have a need of God. Neither is there any one here, golfer or not, whose life and service God does not need. God needs us, and especially so, if we will take instruction; drive straight, overcome obstacles, and aim for the perfect score. We never fear meeting God if we "play the game well". Christ, the Master of all life, stands near, ready to help us, if we ask Him, to play a better game. The person who will so play lives the Brave Life, of which Grantland Rice speaks:

I do not know what I shall find out beyond the final flight;
I do not know what I shall meet beyond the last barrage of night;
Nor do I care—but this I know—if I but serve within the fold
And play the game—I'll be prepared for all the endless years may hold.

On to the skyine, faint and vague, in that Far Country, all must know,
No law or crown may wait beyond the sunset's glow;
But life has given me the chance to train and serve within the fold,
To meet the test—and be prepared for all the endless years may hold.



A PERMANENT INVESTMENT IN SEATING COMFORT—

Folding Chairs of Upholstered Steel

COMFORT has not been sacrificed for strength—nor has beauty been forgotten in the designing of these quiet, safe-folding chairs created by Lyon.

Like all Lyon equipment, these chairs, either with or without arms, are the finest that engineering skill can produce. They store compactly, open quickly and quietly, and are rigid. The modern fabric upholstery is washable. The beautiful finishes are durable and harmonizing.

Consider these seven points in Lyon Folding Chairs:

Strength—tubular steel—cross braces . . . Comfort—right posture angles—generous upholstery . . . Safety—broad base and rubber feet . . . Compactness—folds flat to 1 1/4-inch space . . . Ease of operation—only three moving parts . . . Removable upholstery—easily cleaned . . . Pinch-proof hinges—no mashed fingers or torn clothing.

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THE less you, as an organist, have to concentrate on the mechanics of playing the more you may lend your technique to the art of playing with resultant effectiveness. Mechanics or art of playing? An obvious and decided distinction as one who has sat at a poorly arranged console and then at a Hall can attest. Hall design reduces the mechanics to a minimum making such action instinctive, instant and involuntary, and in freeing your mind allows you to put your heart and soul into playing. Hall design embodies range and tone quality, which gives the utmost in expression to the art of playing. That is why organists proclaim the Hall AMERICA'S FINEST ORGAN.

THE HALL ORGAN COMPANY
WEST HAVEN, CONN.

WAR

REQUIEM FOR A DEAD SOLDIER

I

Sleep on, brave heart, thy broken sword
beside thee!
The last red breach is stormed, the
last foe slain.
There is no strife nor sacrifice denied
thee,
No trumpets call to fierce assault
again.
Now with our bright blades sheathed
And colors laurel wreathed
We come, thy comrades, in the tram-
pling fight,
And bear with thee a long proud song
To the deep house of night.

II

Sleep on, brave heart! Our cause is ours
no longer.
The world we saved rolls on without
our aid.
We fought for right, but hate and fear
are stronger;
We dreamed of peace and dreams have
been betrayed.
But never troubled breath
Can touch thee, who in death
Hast seen the flaming triumph of our
wars,
No heartbreak find thy deep, sweet
sleep
Beneath the quiet stars.

III

Sleep on! Sleep on! The winds of
shame and sorrow
Blow mute above thy buried memory.
Thou wilt not wake to the inglorious
tomorrow
That mocks our anguish and our vic-
tory.
Thy daring and thy pain,
Thy youth for visions slain,
Were crowned with honor in the crimson
dawn,
And death was to the end thy friend—
O valiant heart, sleep on.

—Edgar McInnis.

SPORTSMEN IN PARADISE

They left the fury of the fight,
And they were very tired;
The gates of heaven were open quite,
Unguarded and unwired.
There was no sound of any gun,
The land was still and green:
While hills lay silent in the sun,
Blue valleys slept between.
They saw far-off a little wood
Stand up against the sky.
Knee deep in grass a great tree stood;
Some lazy cows went by. . . .
There were some rooks sailed overhead,
And once a church bell pealed.
"God! but it's England," some one said,
"And there's a cricket field."

—T. P. Cameron Wilson.

NAMELESS MEN

Around me, when I wake or sleep,
Men strange to me their vigils keep;
And some were boys but yesterday
Upon the village green at play.
Their faces I shall never know;
Like sentinels they come and go.
In grateful love I bend the knee
For nameless men who died for me.

There is no earth or heaven or room
Where I may flee this dreadful doom.
Forever it is understood
I am a man redeemed by blood.
I must walk softly all my days
Down my redeemed and solemn ways.
Christ, take the men I bring to Thee,
The men who watch and die for me.

—Edward Shillito.

The cheat ambition, eager to espouse
Dominion, courts it with a lying show,
And shines in borrow'd pomp to serve a
turn;
But the match made, the farce is at an
end;
And all the hireling equipage of virtues,
Faith, honor, justice, gratitude and
friendship,
Discharg'd at once. —Jeffreys.

• • •
Those that were up themselves, kept
others low;
Those that were low themselves, held
others hard;
He suffered them to ryse or greater
grow;
But every one did strive his fellow down
to throw.
—Spenser.

Religious Persecution In Russia

This And Other Interesting Subjects Discussed

By Frank H. Ballard of Bristol, England

A WAVE of indignation is beginning to flow over this country. For long we have heard of atrocities in Russia, but most of us have been silent—not, I think, with the silence of indifference, but with the silence of dismay. But now at last tongues are being loosed and journalists are writing freely. Great public meetings have been held in some of the principal cities and considerable interest has been aroused. Sometimes the meetings have been made lively by a communist minority which has interrupted the speakers. But some of us are not shocked at opposition. We have found a long continued indifference to our message much more trying than active hostility.

It is not easy to get at the real facts of the persecution in Russia. Some who have been to investigate write books to excuse the Soviet government. Others draw up such a list of atrocities that no excuse can be considered. It may be that the first type are allowed to see only what the government wants them to see. It may be that both types are seeing just what they look for and no more. It is inevitable that some people should suspend judgment regarding the details of the persecution. But there is general agreement on one point, that severe persecution there has been and still is. And it is different in kind from any other persecution. We know that other governments have been and still are ruthless in their methods. We could name countries in Europe today where it is decidedly unpleasant to belong to a religious minority. But in Russia there is a deliberate attempt to blot out all religion. It is not an attack upon Christianity alone but upon Jews and Mohammedans also. It is animated by the belief that "religion is the opium of the people."

It is this that has to be said to those who want to excuse the Soviet government by a rehearsal of the offences of the Orthodox Church. I am not prepared to defend that Church against all criticism. I could myself, if I cared to do so, become the critic and make a case against bishops and clergy. But even if the worst be true, calculated and cruel persecution is indefensible. The world has surely outgrown the law of "an eye for an eye and a tooth for a tooth"—not to speak of two eyes for one eye and

twenty teeth for one tooth. And we have surely outgrown the idea of the punishment of many innocent for the supposed sins of one. Yet as has been remarked above, the heavy hand falls not on the Orthodox Church alone. We have it on the authority of Dr. Rushbrooke, who is Baptist commissioner for the continent of Europe and has been six times in Russia since the Revolution, that poor Baptist pastors are languishing in prison or forced to flee for their lives.

But what can be done to help all these men and women who are being tortured for their faith? And what can be done to help Russia back to the part of sanity? Are not these mass meetings and newspaper protests futile—as futile as a pope's bull against a comet, as Abraham Lincoln would say? Well, strong public opinion has affected governments, and even foreign governments, before now. And then there is such a thing as supporting men's hands by Christian sympathy. Some one has said in explaining the laws of vibration that the lifting of a hand sends a shudder to the stars, so sensitive is this physical universe. But we belong also to a spiritual universe which is not less sensitive than the physical; and all the time we are lifting hands of the spirit and sending forth

influences for good and evil. And in the spiritual realm we may not speak of space and distance as in the physical. In the spiritual realm the Atlantic is no barrier, and you in America, as we in Britain, by our thought and prayer can strengthen and comfort sufferers in Russia. Telepathy must now be regarded as a fact; the evidence for intercessory prayer is greater than the evidence for telepathy. Paul knew what prayerful sympathy could do when he pleaded from prison for the prayers of his friends and assured them that they were always remembered in his heart and upon his lips. And if we faithfully exercise the ministry of intercession then even persecuted people in Russia will find it possible to say:

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.

People talk about the futility of meetings of protest, but at these meetings we talk about something that really is futile, viz.: persecution. Persecution is like a two-edged sword that wounds him who wields it. We do not say that it cannot repress the truth, at least for many generations. But the remedy is worse than the disease. Protestantism was rooted out of Spain, Roman Catholicism out of Scandinavia, but no one, or at least no wise person, would defend these measures today, much less repeat them. The Huguenots were driven out of France, but it was to the detriment of France. England, Holland, Germany were all strengthened commercially, financially, militarily, and especially morally, and the persecutor was seriously impoverished. I have the honour of ministering in a church where among many memorial tablets there are two of particular interest. One is to fine Protestants who were burned to death on that spot in the reign of Queen Mary. The other is to Rasalama and other martyrs who laid down their lives for Christ in Madagascar. They are both monuments of failure. No one did more than Queen Mary by her burnings to make England Protestant. The present strength of the church in Madagascar is sufficient commitment on the reign of terrorism there.

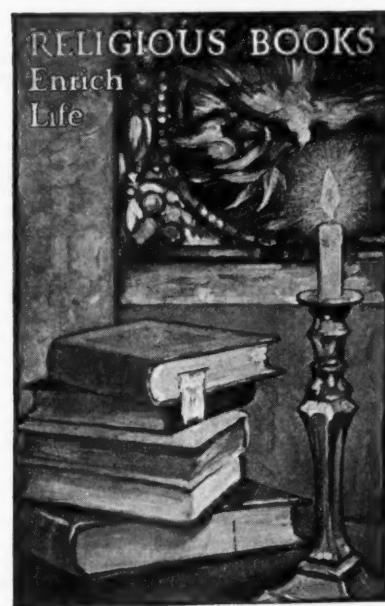


Illustration by Clinton Balmer for National Association of Book Publishers

(Continued on page 661)



Offering Exchange

Hallstead, Penna., 15 miles distance from Bible School Park, Binghamton, N. Y., and 15 miles distance from Montrose, Pa., Summer Bible Conferences Scranton, Pa., and New York. Easy of access to Niagara Falls and Watkins Glen, N. Y. Pastor of Presbyterian Church would like to exchange pulpit and Manse with minister of any evangelical denomination in southern Florida, in or about Washington, D. C., or San Francisco, Cal. Free use of the Manse and \$20 per Sabbath preaching, during June, July August or September. Write Rev. Wm. H. Johnston, Hallstead, Pa.

Indianapolis, Indiana. —Presbyterian. Desire to exchange pulpits or supply in or near Detroit or in Central Michigan for five August Sundays. Two Morning Services, \$20.00. Rev. Florizel A. Pfeiffer, 3246 McPerson Ave., Indianapolis, Indiana.

Historic Maumee Valley Presbyterian church would like to make an exchange during month of June or July and part August with some pulpit in eastern Pa., Maryland or Delaware or N. Jersey. I would be willing to preach in your pulpit as a supply without exchange for a reasonable remuneration. What have you to offer? **Edwin J. Wimer, Waterville, Ohio.**

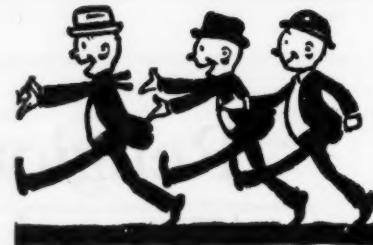
Bridgeton, New Jersey, Presbyterian. 39 miles from Philadelphia and a little farther from Atlantic City. Would exchange pulpits for a reciprocal supply in or near Columbus, Cincinnati, Dayton, Ohio or Indianapolis. Morning service only, flat \$25.00. **H. G. Wilkinson, Bridgeton, New Jersey.**

Westfield, Mass., 100 miles from Boston, 10 miles from Springfield, and in foothills of Berkshires. Population 22,000. 600 members. July and August or from middle of July to September. Only three morning services in July and August free. Desire location in vicinity of Chicago. Desire exchange of parsonage. Address **Roy Gilmour Pavy, 80 Broad Street, Westfield, Mass.**

Framingham, Mass. Pastor desires exchange with pastor in Los Angeles vicinity for two or three months. June to August. One service during July and August. New house and furniture. State Normal here; 7 miles to Wellesley; 15 to Concord; 21 to Boston. Many commuters live here. Fine opportunity to attend Harvard or Boston University. Beautiful New England scenery and ideal for summer. **Hugh McCarroll.**

Shreveport, La. A Baptist Church with a resident membership of more than 500. Wish to exchange, as supply for July with some minister in Virginia, Indiana near Winona Lake, or in Colorado. \$25.00 per Sunday. Address **C. A. Voyles, Southside Baptist Church, Shreveport, Louisiana.**

MINISTERS' EXCHANGE



Ministers using this department are requested to communicate with Church Management as soon as exchange arrangements have been consummated. Failure to do this causes others to enter into unnecessary correspondence. There is variety here to fit various demands. From north, south, east and west they come. Items to appear in the June issue must reach this office not later than May first. There is no charge for insertions when name and address is given so that no correspondence falls upon the office of the magazine. Those using box numbers which must be forwarded are charged five cents per word.

Wanted: to exchange with some minister or will fill vacant pulpit in southern part of Ohio, Indiana, or northern and central part of Kentucky. Manse here may be occupied by right party and honorarium of fifty dollars for the month morning service only. July 27 to Aug. 24. First Presbyterian Church, El Monte, California. **D. F. Barnett, Pastor, 621 Washington Ave.**

Jackson, Ohio. Church of 700 members. One hour's ride from the Ohio River. Desire an exchange for July and first two weeks in August (entire period or will divide time) with minister in Fort Wayne, Elkhart, northeast Indiana or southern Michigan. Parsonage in comfortable condition. **J. L. Peck, Jackson, Ohio.**

Chicago, Illinois. Baptist Church. One service. Twenty dollars and use of apartment for August. What have you? Any denomination. Address **A. E.**, care of Church Management.

Bucyrus, Ohio. Population 12,000. Presbyterian church. Wish to exchange for Sundays of August with church in or near Spirit Lake, Iowa, Spencer, Ia., or Estherville, Ia. One service. Or will supply without exchange. **E. J. Wykle, Bucyrus, Ohio.**

Calvary Methodist Church — in the heart of "The Valley of Virginia," near the famous caverns, 30 minutes from Wilson's Birthplace, 1 hour from Lexington (Lee and Jackson's H'dq'rs), hour and a half from Massanetta Springs (the great Bible Conference Grounds of Va.), and 2 hours from Monticello. Two services on Sunday. No services during the week which affords time for travel in the land of history. Bathing and boating—free to minister and family. Will exchange parsonage. Handsome modern brick structure. Would like to exchange with minister in New England or middle west from June 15th to Sept. 1st, or parts thereof. **Fred B. Wyand, Stuarts Draft, Va.**

Pastor Presbyterian Church, 500 members, in the heart of the Ozarks, "The Play Ground of America," would exchange pulpits for one month this summer with some pastor on East Coast,

preferably Virginia or the Carolinas. Write **Wm. H. Butler, 829 S. Delaware, Springfield, Missouri.**

Williamsburg, Virginia — Presbyterian. Would like to exchange for month or six weeks with church in or near Chicago or New Haven, so as to attend summer school. Chance to see Restoration by Rockefeller at Williamsburg, and Historic Jamestown and Yorktown. Can exchange manse also. **James Milton McKnight, Prince George Street, Williamsburg, Virginia.**

Highland Park, Illinois, 25 miles from Chicago. Presbyterian. 500 members. Desire exchange for five August Sundays with church in or near Denver. One service, \$35.00. **Rev. Frank Fitt, Highland Park, Illinois.**

A Chance to Come to Florida and preach in one of Florida's most beautiful churches. Cool summers, attractive bathing beach, golf course and within easy distance of Miami. July to October inclusive or parts thereof. What have you to offer in exchange? **Box 133, West Palm Beach, Florida.**

Colorado Methodist Pastor would exchange conference membership for charge near a university or seminary. For and with particulars. **Box B2, Church Management.**

Buffalo, New York. A Presbyterian church with over 600 members. Wish to exchange, as supply, for July or August with some minister in Winnipeg or Brandon, Manitoba, or Fargo or Grand Forks, North Dakota. \$25.00 for one service. Address **D. H. c/o Church Management, Cleveland, Ohio.**

Marshfield, Wisconsin, in the heart of this state of beautiful lakes, and virgin timber, excellent fishing, and delightful summer climate. Presbyterian. 525 members. Desire exchange for five Sundays in August with church in Denver or vicinity. One service, \$25.00. **Rev. Marshall R. Olsen, 201 West 4th, Marshfield, Wisconsin.**

Richmond, Kansas. Wanted:—To exchange with Methodist, Presbyterian or Congregational Minister for July 27 and all of Aug. I'm serving a Methodist Episcopal Church on paved road, 16 miles south of Ottawa, Kansas, 41 miles north of Lawrence, Kansas, 78 miles southwest of Kansas City, 85 miles from Topeka and about 300 miles from Colorado line. Would exchange with pastor in Eastern State not west of Mississippi or in Gulf State or Colorado; the exchange to include parsonages and each drawing his own salary. **J. W. Bolton, Pastor Methodist Church, Richmond, Kansas.**

Dayton, Iowa. Methodist pastor would like to supply July and first two Sundays in August in some church in Spokane Territory, preferably northwest thereof. Will come for use of parsonage

and free will offerings or will exchange with some brother on same basis. **Rev. Karl W. G. Hiller, Box 647, Dayton, Iowa.**

Detroit, Michigan. Parsonage unusually attractive—brick structure—plenty of room—large yard—located in Art Center—new main library two blocks away. One hour from the University of Michigan—less than one hour from the 1000 lakes of Oakland County. Desire to exchange for the month of August with pastor in Vermont, New Hampshire or Colorado—preferably a small town location. One service a Sunday. **Hazen G. Werner, 459 Ferry Ave., W., Detroit, Michigan.**

Services Offered

Guilford, New York. "I am planning on being at the University of Chicago during the summer term of late July and August. Therefore, I will be open to supply some pulpit for the month of August. Would like to have the use of parsonage of the church to be supplied. I am a fully ordained minister with eight years active experience. Would also be glad to consider an exchange of pulpits with some brother who would like to come East for a change or special study. Write me immediately. **Rev. F. S. Crispel, Guilford, New York.**"

British Minister Will Supply. Rev. Henry J. Wicks, B. A., D. D. (Lon.), is prepared to accept preaching engagements this summer in the United States. **Address, 87 Pirbright Road, London, S. W., 18, London, England.**

Moweaqua, Ill. I am planning to be in Boston, Massachusetts during the month of August and will be available for supply work during this month. Methodist. 500 members. Nine years experience. Would like the use of parsonage. **J. C. Berry, Moweaqua, Ill.**

British Woman Preacher. Young woman who will visit friends in Long Island, New York, during summer, would appreciate opportunities for Sunday supplying. **Address Box Bl, Church Management, 626 Huron Road, Cleveland, Ohio.**

Will Supply Pulpit in vicinity of New York City or Long Island during the month of either July or August. I plan to attend a term of summer school during that time. I am an ordained minister with nine years of experience. Write **C. M. Glick, Albia, Iowa.**

East Syracuse, New York. Presbyterian. 522 members, Minister with university and seminary training would like to supply large or small church in the Adirondacks during month of August. I will need no parsonage as I have complete camping outfit. **Joseph C. Sayers, First Presbyterian Church, East Syracuse, New York.**

Will Supply in Washington. Pastor of St. Paul's Evangelical Lutheran Church, Hornell, New York. Planning on spending August in Chevy Chase. Address, Walter W. Vogelmann, 79 Elm Street, Hornell, New York.

Will Supply in Saskatchewan, Canada. In or near Moose Jaw or Regina for the month of July or August. My church

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Excerpts from the Treasurer's letter commenting upon the Campaign of last January for the Emmanuel Lutheran Church, Rochester, N. Y.

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Churches Desiring Supply Write to Rev. W. Uptegrove Holley, 104 South Magnolia Street, Hammond, Louisiana. Dr. Holley will be available for the five Sundays in August. Terms moderate.

Will supply: Baptist pastor plans to spend August in North Carolina and will be available for supply work. **A. L. Goodrich, Porter Memorial Baptist Church, Lexington, Kentucky.**

Richard D. Dodge, Editor "The Lesson Round Table," would like to supply pulpit of city or large town church during the summer months, preferably Presbyterian or Congregational, but not necessarily so. References exchanged. **Address, Haines City, Florida.**

Will supply Pulpit in vicinity of Evanston, Illinois, for a place to live while attending Garrett Biblical Institute from June 9th to July 25th. **Rev. R. H. Aurand, Hildreth Memorial Church, Le Mars, Iowa.**

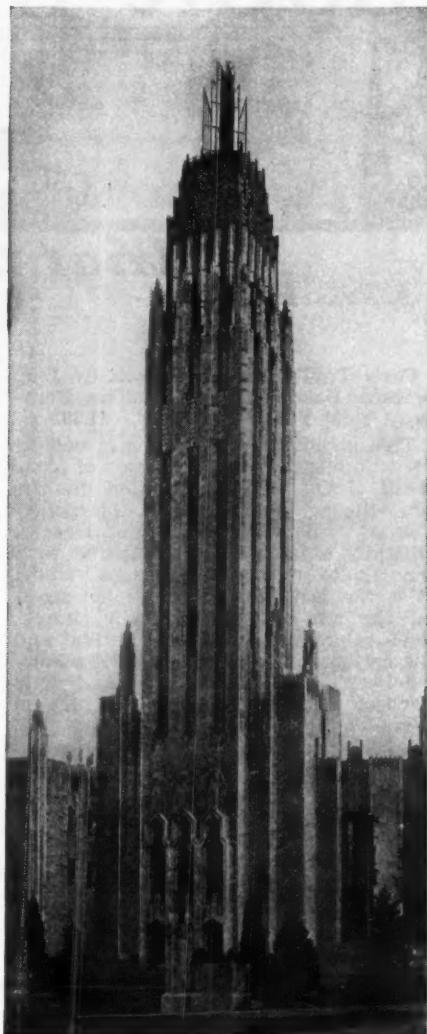
Baptist Pastor. Good preacher, twenty-one years continuous service, is willing to supply pulpits within easy reach of Toronto, Ontario. Sundays in August. **Rev. J. W. Taylor, First Baptist Church, Warrens, Wis.**

"BIBLE FINDING NEW FRIENDS"

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The American Bible Society has prepared a new stereopticon lecture "The Old Book Finding New Friends" which is now available to pastors and religious workers interested in the Bible. This lecture pictures in an interesting way the various steps and processes involved in translating, printing, and distributing the Scriptures. One section is devoted to the special service rendered in providing Scriptures in Braille and other systems suitable for the Blind.

Persons desiring to use this lecture and willing to pay return transportation charges may secure it free of cost from any of the agency secretaries of the society or through a request sent to the American Bible Society, Bible House, Astor Place, New York City.



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BOOK BROADCASTINGS



What the Writers have to Offer

The Bible

Early Traditions About Jesus, by J. F. Bethune-Baker. The Macmillan Company, New York. 205 pages. \$1.50.

This excellent little volume is not, as the title might suggest, a sketch of ideas about Jesus which circulated in the Ante-Nicene period but an interpretation of Jesus from the Gospel records, critically examined and compared with the results of modern historical study. It is the last in a three volume series on the rise of the Christian church. Each volume has a separate author, and the earlier volumes deal with "The Jewish People and Their Faith" and "The Earliest Christian Church."

Two features of this book ought to commend it to all students of the life of Jesus. First, an exceptional amount of sound scholarship is packed into language so "popular" and readable that the reader seldom senses the grinding of the gears of erudition. But the Lady Margaret's Professor of Divinity in the University of Cambridge knows the latest books on each subject treated and shows a thorough mastery of the text of the Gospels. Evidently he desires the reader to acquire a similar mastery of materials, for references are given to all Scripture passages used and a selected list of books is appended to each chapter.

Second, in this day of many books, over-crowded colleges and spectacular articles on religion in popular magazines, few parishes contain people entirely untouched by the problems presented by divergences in the Gospels and by the modern belief in a lawful universe where any form of magic does not fit. Here is a book that appeals frankly to intelligent students of Jesus who want to penetrate beneath incidental details to surviving spiritual values. The baptism and temptation, the kingdom of God, miracles, the Messianic consciousness of Jesus, the Sermon on the Mount and the sacraments all receive brief but very suggestive treatment.

Incidentally, on page 29, reference is made to "imminent scholars". It is a good phrase that escaped the proof-reader; I have met some of them!

A. E. L.

The Christian Content of the Bible or the Bible Reduced to the Standard in Jesus, by George Holley Gilbert. The Macmillan Company. \$2.

Here we have a genuinely "boiled down" Bible—and in about the same proportions as maple sap to maple sugar. Dr. Gilbert starts from the assumption that Jesus chose from the Old Testament that which was significant and disregarded the remainder, and argues that we should do the same by the entire Bible. The book as we now have it is cumbersome, oftentimes unintelligible, contains much unchristian teach-

ing and offers to the convert on the mission field more puzzles than light.

Following this logic Dr. Gilbert has gone through the entire Bible and selected those portions which he feels are in harmony with the teachings and spirit of Jesus. Aside from the parables, he disregards the narrative sections entirely. On this principle he retains but one-sixteenth of the accepted canon. However, Revelation is the only non-narrative book which is conspicuously absent.

In the first section Dr. Gilbert gives the authentic words of Jesus as recorded in the synoptic gospels. Then follows the "Christian" portion of the Old Testament and of the Epistles and Johannine writings of the New.

The Bible as we know it is a formidable book to give to either young people or newcomers to the Christian faith. Rarely is it read as a whole except as a "stunt." Most people get hopelessly lost when they venture outside of Genesis and the Gospels. There is probably a large place for books such as this which present the gist of the Bible in comprehensible fashion. The tendency of the times is to take our reading matter in shorter, snappier portions. Whether we agree with Dr. Gilbert's selections or not, his idea is essentially sound.

J. R. S.

The Bridge Between the Testaments, by Henry Kendall Booth. Scribner. \$2. "What happened between the Old and the New Testaments?" is a question many a sincere student has asked. For the ordinary minister it is a foggy period. To plunge into the original sources and come out with a coherent idea requires greater critical power than the ordinary preacher possesses.

In this brief and readable book Henry Kendall Booth turns on the light. Much happened during these four centuries. From them came the movements which mark the New Testament. The synagogue developed and the two parties, the Sadducees and the Pharisees arose. The old Jewish dream of national immortality was transformed into the hope of personal immortality. Out of the troubled times there came much highly colored writing of an apocalyptic nature. The Book of Revelation had many forerunners. The Messianic hope waxed vivid. The scene was set for the work of Jesus. It is a period which no thoughtful minister can afford to overlook.

J. R. S.

Preachers and Preaching

Christianizing a Nation, by Dr. Charles E. Jefferson. Doubleday Doran & Company. 200 pages. \$2.00.

A book by Dr. Charles E. Jefferson, pastor of Broadway Tabernacle of New York, is an event. "Christianizing a Nation" measures up to the requirements set by Dr. Jefferson's reputation. As

usual we find him right out on the firing line. You always find him on the "cutting edge" of the church where new territory is being occupied. The mere recital of the chapter headings of the book reveals the up-to-the-minute freshness of the issues discussed: "A Christian Nation," "Its Ideals and Obligations," "The Church and Social Reform," "The Church and National Politics," and "The Church and International Relations."

If you want to remain at ease in Zion, leave this book alone. It will not let you alone. It opens with a series of staccato bugle blasts: Can there be a Christian Nation? Is the ethical code of the New Testament applicable to nations in their dealings with one another? Were the Beatitudes promulgated for nations and can the Golden Rule be adopted by them? Is there such a thing as national repentance? Is Christianity a World Religion or a parochial philosophy? Should the church go into politics? You may not agree with everything you read as you follow Dr. Jefferson through his answers to these and other questions. You may feel that he goes too far, or not far enough. But of one thing you will be sure and that is that this great preacher of America has brought you up standing before some of the most insistent and disturbing questions which the church faces today. Here are some issues the church must think through or write "Ichabod" over its doors. Dr. Jefferson does not hesitate to say that the church has not waged continuous and unrelaxing warfare on these evils. It has been guilty of the sin of pettiness, wasting time and strength on microscopic matters, sputtering and seething and fuming over trivialities instead of grappling with enemies that are colossal.

To my mind the chapter on "The Church In National Politics" is the least convincing. It is difficult to believe that anyone could be found, no matter how conservative, who could not agree with Dr. Jefferson in his discussion of this provoking question. It lacks too much the spirit of the reformer. One feels that a church actuated by the considerations of prudence here set forth would not put much fear into the hearts of the politicians. Why, for example, should not the church march in solid phalanx to achieve victory for the cause of prohibition even though the politicians have made a political issue out of it? Shall a minister who has fought for prohibition all his life, when the politician shunned it as he would the leprosy, remain silent in a presidential campaign when politicians, seeing a chance to profit by it, make it a political issue?

In the chapter on "The Church and International Relations" Dr. Jefferson is surely speaking with the voice of a prophet. "With this whole military and naval hierarchy the church of Christ must soon or late come to grips. They are, on the whole, the most dangerous



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enemies of Christ in our generation." "We whisper where we ought to shout from the house-top, and we compromise where we ought to refuse to retreat a single inch. The church of the Prince of Peace must sacrifice for the cause of peace." These and a good many other sentences in this book will set your blood to running faster, put some iron into your blood—and into your sermons.

C. R. B.

The New Preaching, by Joseph Fort Newton. Cokesbury Press. 187 pages. \$2.00.

The author of this book, Dr. Newton, is now rector of St. Paul's Memorial Church (Episcopal), Overbrook, Pa. He has served with distinction some of the foremost churches of the country. During the war he was the pastor of City Temple, London. As a contributing editor to "Christian Century" and as editor of an annual volume of "Best Sermons" he is known to an ever increasing army of readers.

Dr. Newton writes prose with the pen of a poet. This book is of value to ministers for its style alone, if for no other reason. The way he turns his sentences is fascinating. Not only is there style in this book, but there is meat. A doctrine of optimism and courage and inspiration is presented with arresting power.

The discussion that is carried on in the book is under the titles: "In The Vestry", "The Sermon", "The Preacher", "What Is Preaching", "The New Key Board", "The New Congregation", "The New Strategy", "The Music Of Preaching", "My Master."

A sample of Dr. Newton's optimism is to be had in these opening words of his chapter on "The Preacher": "Unless all signs fail, we are on the eve of a new era of assured and all pervading religious faith, and its flowing tide will bring us a new race of great preachers. Not for long will man be content with dim glimpses of a God who sits weav-

ing mystery on the far away hills of silence and wonder. We are witnessing the collapse of agnosticism and the bankruptcy of nationalism, at the bidding of the soul of man in quest of a more satisfying sense of divine reality. In philosophy, in literature, in the restless life round about us a tendency toward God is everywhere evident."

P. H. Y.

Truth Illuminated, by William Norton. Fleming H. Revell. 195 pages. \$1.50.

The author of this book, who is secretary of the Bible Institute Colportage Association, has rendered the church a fine service in collecting choice gems from books, periodicals and his own experience, and compiled them in this volume. It contains 329 choice illustrations of biblical truth, topically arranged.

The book is well named. It illustrates the truth. Light is thrown on the Written Word. It transforms the Bible into the thought of people and makes it attractive. The wise use of appropriate illustrations is a great help to those who minister in the name of Christ today and this volume should render a large service.

T. B. R.

The Road of the Loving Heart, by Dr. George H. Morrison. Fleming H. Revell Co. 147 pages. \$1.50.

In this book we have twenty-five talks to boys and girls delivered in Wellington Church, Glasgow, by its late distinguished preacher. These brief sermons for the young people contain the same friendly insight and poetic phrasing which are found in the volume of sermons for adults which made Dr. Morrison known among Protestant ministers the world over for a score of years before his recent passing. Any minister who preaches special sermons to young people will find valuable material in this volume.

F. F.

Preaching Week By Week, by A. Boyd Scott, M. C., D. D. Richard R. Smith, Inc., N. Y. 256 pages. \$2.00.

These Warrack Lectures on Preaching for 1928 deserve a notable place in the growing literature on preaching, for their comprehensiveness, their freshness, and their practical suggestiveness. The author stresses pastoral preaching, and makes suggestions for all types of audiences, including the oft forgotten dangerous middle-age years. His suggested lectionary in the appendix as well as his suggestions for following the church year in preaching subjects are particularly helpful. This is a book for preachers to own and ponder.

W. D. K.

MY PORTION

I cannot drink the river dry
That hurries to the sea,
But I can dip from some cool spring
Enough for you and me.

I cannot capture with my breath
The air that round me flows,
But I can scent the pansy bed
That in my garden grows.

I cannot hold within my eye
The hosts of night that shine,
But I can watch the evening star
And make its beauty mine.

I cannot compass in my thought
God's wisdom, love and power,
But I can touch His garment's hem
For each unfolding hour.

Henry H. Barstow.

Religious Best Sellers

March, 1930

Methodist Book Concern Stores

The Christ of Every Road—*Jones*
The Holy Spirit—*Calkins*
Pentecost Day by Day—*Wright*
Some Exponents of Mystical Religion
—*Jones*
Disciple Winners—*Reisner*
Abingdon Bible Commentary
—*Eiselen, Lewis and Downey*

Association Press Book Store, New York

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So Youth May Know—*Dickerson*
Christ of Every Road—*Jones*
As He Journeyeth
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Life of Dan Crawford
Ever Open Door—*Morrison*

Evangelical Publishing House, Cleveland

Christ of Every Road—*Jones*
Pentecost Day by Day—*Wright*
Church Finance—*Leach*
Sermons of Power
Pentecost—*Brunner*

Religious Education

Can Religion Be Taught?, by Frank S. Hickman. Cokesbury Press, Nashville, Tenn. 53 pages. 35 cents.

Many people do not believe that it is possible to lead boys and girls into the Christian way of life by the method of teaching. They think that it is only through a conversion in the sense of a right about face that the spiritual life can be entered.

An increasing number, however, are beginning to agree with Horace Bushnell's saying, "In a Christian family a child should grow up a Christian and never know himself as being otherwise."

With this point of view of Horace Bushnell, Professor Hickman is in general agreement. The six chapters of his booklet have these suggestive titles: Raising the Question, What is Evangelical Religion? Religion as Spiritual Rebirth, Must a Child Be Converted?,

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Christ of Every Road—*Jones*
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The Hero in Thy Soul—*Gossip*
The Resurrection in Our Street—*Stewart*

Morehouse Publishing Company, Milwaukee

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Ways and Teachings of the Church
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Six Altars—*Stewart*

Methodist Publishing House, Richmond

Sermon on the Mount—*Chappell*
Sermons of Power
Christ of Every Road—*Jones*
The New Preaching—*Newton*
Easter Meditations—*Candler*
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Savonarola—*Misciatteli*
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Calvary Today—*Fiske*
Social Work of the Churches—*Johnson*
The Holy Spirit—*Calkins*

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Sermons of Power
Sermon on the Mount—*Calkins*

Fleming H. Revell Company, New York

Christ of Every Road—*Jones*
Twice Born Ministers—*Shoemaker*
King's Penknife—*Haldeman*
The Great Conjecture—*Kirkland*
Theism and the Modern Mind—*Horton*
Children of the Second Birth—*Shoemaker*

The Spiritual Promise of Childhood, The Aim of Religious Education.

The concluding words give the point of view and message of the book. "Can religion be taught? Religion in its stanchest evangelical sense, I mean. It all depends on what you mean by teaching. If you mean nothing more than teaching about religion, then I concede the point and sadly admit that in no thoroughly evangelical sense can religion be taught. But if by teaching you mean leading the whole life of the child through one stage of experience after another of growing spiritual insight and consecration, of mounting loyalty and willingness to serve in Christ's name, of maturing obedience to the highest and best for which the Gospel message stands, then I say without the slightest hesitation not only that religion can be taught, but that the greatest obligation now resting upon the Christian Church is that it shall be taught."

J. E. R.

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New York. 208 pages. \$2.00.

This volume is intended for third grade students in the Sunday, week day, or vacation church schools. Miss Clowes was for four years a teacher in the Dayton Week Day Schools of Religion where she was associated with Miss Blanche Carrier who writes the introduction to the book.

The book is an attempt to apply the principles of free curriculum to the church school. In the hands of experienced teachers, Miss Clowes' book will prove exceedingly valuable. Teachers who think of lessons as so much information to be imparted to the children on a very formal class procedure will find the reading of Miss Clowes' book stimulating.

The sixty pages and more of stories will appeal to all teachers. J. E. R.

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The Triumph of the Defeated, by Fred Eastman, Samuel French. 35 cents.

This is an Easter pageant of triumph based on the lives of men and women who have made for progress but were apparently personally defeated in the judgment of their own day. The play is built around the fears, demons of darkness who plague the lives of those who seek the light. In turn they lay low St. Paul, Martin Luther, Galileo,

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Wagner, Garrison, Susan Anthony. The angel of understanding is the power of light which makes us see that really their lives were triumphs. Professor Eastman combined music both sacred and classical in the scores of the pageant so that is not alone an intellectual challenge but a creation of aesthetic beauty. Many churches will find this a pleasing change from the average Easter service. It will require preparation but is worth it. W. H. L.

Four Peace Plays With Worships Services, compiled by Lydia Glover Deseo. The Methodist Book Concern, New York. 64 pages. 35 cents.

This little collection of Four Peace Plays is being used by the World Peace Commission of the Methodist Episcopal Church. Two of the plays are by Helen L. Wilcox, "The Renunciation of War" and "They That Take the Sword." Two are by Lydia Glover Deseo, "The Trunk Life" and "A Picture of Peace."

Churches which are making large use of dramatization will wish to add this sixty-four page paper bound booklet to their library.

J. E. R.

The Church

The Saviors of Mankind, by W. R. Van Buskirk. The MacMillan Company. 535 pages. \$3.00.

The author of this book, Dr. Van Buskirk, is at present pastor of the Odell Avenue Presbyterian Church, Marshall, Missouri. Before this he had several pastorates in Presbyterian Churches in Pennsylvania. He is a graduate of the Western Theological Seminary in Pittsburgh and received his degree of

Doctor of Philosophy from Grove City College, Grove City, Pa.

The author contends that "we learn more about a religion if we try to discover what the stimulus was" that produced it. "Religions", he says, "have always appeared in times of national crisis, and are to be regarded as the highest answer of an aspiring soul to the perils and needs of the hour." "The prophets of the race have always appeared at such times and have gone about the very practical business of saving the situation . . . The prophet addresses himself to an actual historical peril and his recommendations are designed to remedy the conditions of a people who inhabit the earth."

In developing his thesis, Dr. Van Buskirk presents a study of the great religious personalities of the World. These "Saviors of Mankind", as he calls them, are: Lao-Tze, Confucius, Gautama, Zoroaster, Aakhnaton, Moses, Isaiah of Babylon, Socrates, Jesus of Nazareth, Saul of Tarsus, and Mahomet. The environment of each personality is re-constructed. The historical and social problems of their respective nations are outlined. Through this method, the author presents the various contributions that have been made in different ages by these outstanding leaders.

The book is most scholarly, deeply interesting, and invaluable for one who is interested in the study of comparative religion.

P. H. Y.

Ways of Sharing With Other Faiths,
by Daniel J. Fleming. Association Press.
\$2.

The entire missionary venture is up for discussion, criticism, and thorough-going overhauling. This illuminating book by the professor of missions in Union Seminary is one of the hopeful signs of the times.

In a sympathetic and interesting way Dr. Fleming discusses a variety of attitudes which may be assumed by the missionary in his approach to other faiths, ranging all the way from the desire to create good will and respect for Christianity to the endeavor to eradicate all other religions. He then considers the various inducements which missionaries have offered in order to secure a hearing for their message—coercion, advantages of one sort or another offered converts, bait extended to secure listeners either directly or indirectly, the attraction of example and service, and the inspiration of noble, joyous unselfish living without ulterior objective. He then faces the question "Should the missionary give the convert a ready-made belief, or should he expect the convert to work out his faith for himself?" He brings these questions home by picturing our attitude should Buddhist missionaries come to our shores, and concludes with a most interesting code of ethics for missionaries.

Doctor Fleming does not dogmatize. The personality of the missionary and the conditions which he faces must modify his approach to men of other faith. But obviously we must give a finer recognition to the personalities of the people of other lands than has commonly been the case in the past. They must appropriate our faith of their own free will and in their own way.

J. R. S.

Sermon Subjects And Texts

For Nation-Wide Use by the Preachers of the Churches of Christ in America

Easter, April 20—Pentecost, June 8, 1930

THIS series of sermon subjects and texts is a part of the seven weeks' united Easter-Pentecost program which is suggested by the Commission on Evangelism of the Federal Council of Churches.

This plan is being sent out because many of our pastors have felt that by the use of some common themes a real demonstration of Christian unity might be made throughout the nation.

Most of the denominations of the Christian Church are uniting in the observance of the Nineteen Hundredth Anniversary of Pentecost. It is hoped that the preacher and his sermon may greatly help toward a deep religious experience which shall be shared by the whole Church of God.

SUGGESTED SERMONS

Easter, April 20

Morning subject—"Our Risen Lord." Text—"This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32.

Evening subject—"The Way of the Burning Heart."

Text—"Did not our heart burn within us, while he talked with us by the way?" Luke 24:32.

Sunday, April 27

Morning subject—"The Meaning of Pentecost."

Text—"What meaneth this?" Acts 2:12.

Evening subject—"Can Pentecost be Repeated?"

Text—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

Sunday, May 4

Morning subject—"The Fellowship of the Upper Room."

Text—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Evening subject—"The Christ of Pentecost."

Text—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

Sunday, May 11

Morning subject—"Pentecost and the Holy Spirit."

Text—"And they were all filled with the Holy Spirit." Acts 2:4.

Evening subject—"World Witnesses for Christ."

Text—"Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." Acts 1:8.

Sunday, May 18

Morning subject—"Pentecost and Evangelism."

Text—"They that received his word were baptized; and there were added unto them about three thousand souls." Acts 2:41.

Evening subject—"The Racial Fellowship of Pentecost."

Text—"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:5.

Sunday, May 25

Morning subject—"Peter—The Pentecost Preacher."

Text—"But Peter, standing up with the eleven, lifted up his voice and spake forth." Acts 2:14.

Evening subject—"Pentecost and Personal Salvation."

Text—"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Acts 2:21.

Sunday, June 1

Morning subject—"The Meaning of Church Membership."

Text—"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." Acts 2:42.

Evening subject—"The Personal Question of Pentecost."

Text—"What shall we do?" Acts 2:37.

Pentecost Sunday, June 8

Morning subject—"Pentecost—The Birthday of the Church."

Text—"Upon this rock I will build my church." Matthew 16:18.

Evening subject—"Perpetuating Pentecost."

Text—"And day by day continuing steadfastly with one accord." Acts 2:46.

PRAYER MEETING TOPICS FOR THE TEN DAYS BEFORE PENTECOST

We have the story in the Acts of the Apostles of how the first Pentecost came. The disciples had seen their Lord "taken up and a cloud received him out of their sight." We are told that then the disciples returned to Jerusalem and entered into an upper room. The name of each of the eleven disciples is given to show that they were there. In addition to these were "the women and Mary, the mother of Jesus and his brethren." The record is "These all continued with one accord in prayer and supplication."

If such an exercise preceded the first Pentecost, is it not reasonable to suppose that it would be a fitting precursor of a similar experience on our own part? We, therefore, suggest the making of these days days of special prayer and communion with God and with one another, with the one thought in mind of coming so completely into union with Christ that the Spirit of Pentecost may be ours. From such an upper room the Church could reach the world with a new and thrilling evangel.

The topics suggested are as follows:

1. *The Promise of Pentecost and the Christ-Defined Mission of the Holy Spirit*
Read Joel 2:28-32
Acts 2:17-21
John 7:37-39
John 16:7-14

Prayers of thanksgiving that the Holy Spirit has been given. Prayer that the work of the Holy Spirit may be better understood.

2. *Pentecost and Prayer*

Read Acts 1:4
Acts 1:14
Luke 11:1-13

(Continued on page 665)

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Clifton Macon

How Jesus Met Life Questions
Bearing of Psychology Upon Religion
Harrison S. Elliott

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ASK DR. BEAVEN

Question—Please discuss the value and the future of the Sunday evening church service, not only in the city churches but in the suburban and small towns.

ANSWER: The problem of the evening service in one of the most common that we face in our church life today. There is heavy competition for the interest of people at the time of the evening service hour. Some pastors I know have given up the attempt to have an evening service, some are struggling to maintain it, and some are actually succeeding in making it more useful than ever. I am not in favor of maintaining it simply as a blind tradition or as a custom; however, in attempting to look at the whole problem, there are certain things that I cannot forget:

1. The church is in the business of bringing religious instruction and inspiration to people, to help them find the power of God in living their daily lives. One of the best ways we have found of thus helping people is through public services in which, both as a group and as individuals, they may get this assistance.

2. Through the years the local churches have accumulated large assets, both of equipment and of custom, to enable them to achieve this purpose; and we who are in charge of the church today are stewards of the assets that have been accumulated by our forerunners.

3. Sunday is a day peculiarly set apart to give us the opportunity to do this very thing. While it is a day of rest in a secular sense, in a special fashion in America it has traditionally, at least, been a time recognized by the community as sacred for church purposes.

4. By and large, I do not think there is any over-dose of religious instruction or inspiration being given on Sunday, so far as I am able to see. I rather think there is too little rather than too much.

5. The custom of using Sunday evening for the purposes of religious instruction and inspiration is a good habit, and ought not to be lost easily. If we have to lose it, we ought to lose it only after fighting as hard as we can to keep it. I see no more reason, on the face of it, why we should easily give up our claim to use Sunday evening for religious purposes than that we should give up our claim for Sunday morning. For anyone to presume to say that we ought to give up Sunday morning, and allow the church equipment to lie idle at that time, would be resented bitterly by us.

Most of us would agree, also, that we should use our church buildings more than we do now, rather than less. If the average business invested as much money as we do in our church plants, and then allowed it to be used as little as our investment is used, it would be bankrupt in a short time. In theory, therefore, it seems to me that we ought to use every last bit of ingenuity that we have to see that our church plants are used constructively on Sunday evening for the purposes toward which we aim and for which they were built.



Albert W. Beaven

In outlining these five general considerations, however, I do not ignore the fact that whatever the theory, the fact is that we are against very severe competition: the radio; the auto, which takes people away on Sunday afternoon and oftentimes does not get them back for the evening; now, increasingly, the movies. We face, also, a growing unwillingness on the part of even Christian people to go out a second time on Sunday. All of these things have militated against the old habit of attendance at the Sunday evening service.

While we have to admit the seriousness of this competition, particularly all of it that is real, I am not willing to admit that all the answers that our people give as to why they do not come to an evening service are worth a hundred cents on the dollar. People have told me that instead of attending in person they now listened on the radio. But when I have questioned them, I have found that the kind of listening they do, to radio sermons, is not in most cases the kind that has either the worship spirit, the continuity, or the attention, that would make it compare for a moment with listening to the average evening service. It is very often broken up by conversation or by laughter, and its religious value is greatly depreciated. I do not say that this is true everywhere, but it is true very frequently.

Nor do I believe that thoughtful Christian people can finally accept even the novel experience of listening to religious services over the radio as a substitute for a corporate getting together, which seems essential if we are to sustain in the community an institution like the church, which only in an organized and corporate capacity can push ahead the constructive work of the kingdom of God. This very argument can, I think, be turned around and used to lead radio worshipers to make the radio hour an addition, not a substitute.

In regard to the automobile, while many people do use the automobile to make trips or to take them away from church, the automobile, in all fairness, can just as well be used the other way. It can bring people a long way to church, and enable them to bring others with them.

The argument that they want to stay at home because it is the only time they get to visit with their children is, I think, a perfectly legitimate and honest one if the time is used for that purpose.

But over and again, when people have made remarks of that kind and I have jokingly pinned them down, I have found that, while this was the excuse they gave, the time had been used to entertain their friends at their home for dinner, or to go out with others to another home. Do not misunderstand me, I do not think this is true of all, but I do think that many of the excuses that are offered today are not necessarily worth all that appears on the face of them, and we should not necessarily put them forward as bona-fide reasons for abandoning the service.

I know that the movies are frequently quoted as competitors. I am not so sure, however, how many people who would normally go to a movie on Sunday evening actually would have gone to a church if the movie had not been there. But if we accept the movies as actual competitors of the church for Sunday evening attendance, I certainly am sure that we should not capitulate to them without the hardest kind of a fight that we can make. Certainly the quality of influence which they exude is many times exactly the opposite to the thing we are trying to do.

My conclusion, therefore, is that we should not think in terms of giving up but in terms of readjustment. The problem presented by the Sunday evening service is a most serious one. It needs the best brains that we have. A business house, when it meets harder competition, changes its advertising, repacks its goods, re-energizes its sales force, and tries to sell in spite of the difficulty. So I believe the church needs to try its best to present its goods attractively and to meet the competition.

Good must be as susceptible of being presented in an interesting fashion as is evil; the minister has as much brains as have other men of his day and generation; the people who are in the church and who are making a success of their own business, have as much brains to use in helping the church solve this problem as they are using to solve their own problems of merchandising. If, in a community, there is interest enough in religion to maintain a morning service, on the face of it we should find some useful way of utilizing Sunday evening.

You may easily say that what I have done so far is to object in general to giving up the Sunday evening service, but that I have made few practical suggestions. I recognize that this is so and I do not want to close without offering some definite proposals:

1. I certainly would not attempt just to repeat the Sunday morning service. I would not try primarily just to get the people back in the evening that I had there in the morning. I would make a service, if I could, that would be interesting to them, but I would definitely try to bid for others. In every community there are always some who cannot come in the morning. There are young people who are going to go out somewhere in the evening, and if the church attracts them they may come there. In most communities there are usually some transients, some visitors,

some rooming-house folk, or others who may not easily come out in the morning but might be able to come out in the evening. There is really nothing inherent to prevent people going out Sunday evening; they do go out to places where they want to go, every other evening of the week. It is largely a matter of interest. Their conscience may not urge them as it once did, but their interest is working just the same.

2. If the service is held in the auditorium, it certainly ought to be as bright as can be made. It should be less formal than in the morning, more popular, it should be filled with human interest, and with some elements of surprise. Light, music, art and emotion can be much more widely used in the evening than in the morning. The service should certainly not be too long; the atmosphere should be very friendly, and a chance might be given either before or after the sermon for people to get acquainted. In connection with my fireside sermons we invited people to stay for a while afterward and meet others. They went to the social room and there we passed out apples or popcorn or some such thing, to make them feel at ease and free to talk. In that informal way we met a great many strangers and established many contacts which were of almost inestimable value to our young people's organization and to the church eventually.

As regards the type of message, people like sermon series on Sunday nights,—evangelistic series, fireside series, character studies, etc. Use illustrated sermons. Have evenings when you sing the old-fashioned hymns, the hymns of people's childhood. I have found that they enjoy special nights also,—Young People's Night, when you might bring in the local high school orchestra, the local high school glee club; men's night, when the men take charge; women's night, when the women take charge; civic night, when you have a prominent citizen speak on the subject of civic good. Occasions like Mother's Day, the Fourth of July, Thanksgiving,—scores of other occasions of that kind, offer a chance to use the imagination and put on attractive programs. It is a fine thing, too, to have some special class or group have particular responsibility, either for one service or for a month, furnishing the ushers, possibly, or special music, and having their group out in a body.

I am not suggesting now cheap and undesirable vaudeville or anything of the kind, but I am certain that we ought to make our evening services just as interesting and fascinating as it is possible for us to make them.

Advertise in any way that is worth while. It should be done in a way that will not lead people to depreciate the value of the church; but it certainly ought to get people's eye, get them to talking, and thinking, about the church as a friendly, interesting place.

I would attempt also to have a company of people present who specially made it their responsibility to welcome folk, to see that they were introduced to others, to mingle among the group at the close, bring them to me and introduce them to me, and in every other fashion show the people that the church was definitely there to serve them, to help them, and in a friendly way take an interest in them.

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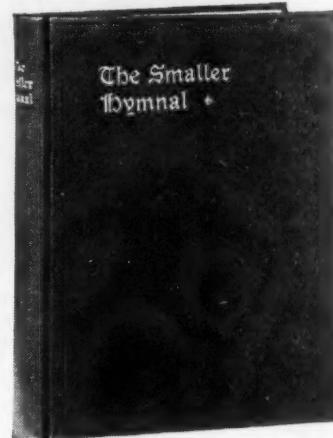
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I find many ministers who plainly recognize the fact that in their field their chance on Sunday evening is with young people, not particularly with older people. This being true, they set up their program in the form of a young people's meeting, sometimes with a discussion group; sometimes with a social period for a while and then a devotional service, with a discussion group following it; sometimes they use variation of the forum idea. I could believe that this might be the method indicated in many a field. The thing I argue for is doing the best we can do with the opportunity which Sunday evening offers to us.

Some ministers have used moving pictures. I tried it once, but did not try it again. However, some men seem satisfied with it and have used it extensively.

Retired Minister Writes On Church Management

If we were to publish all of the communications which come to us there would be little space left in the magazine for contributed material. So much of it is read, digested but not published. But here is a letter from a retired minister which speaks so clearly and honestly on the function of good methods in the church that we feel it ought to have space. The editor of this magazine can truthfully say, "Them are my sentiments, too."

There is the trace of hesitancy in using the term "Church Management" because many of us older men have been accustomed to think the Holy Spirit's function is to manage such things. But without infringing on the faith we have in the directing influence of the Spirit, this must be said: the Spirit operates through the mind and experiences of those who seek His guidance. And in this matter of "management" the wisdom of men is to be sought as the channel through which the Spirit will manifest the true wisdom.

During more than fifty years in churches ranging from a little country church of farmers; another of well-to-do city folk in a southern part of the North; then another of artizans and tradesmen in a north western city; then again in a city joining New York where the bulk of the membership lived by occupations in New York City, I had a varied lot of folks to work with, and the following things were found to succeed:

First, having myself a vision of the field and the needs, I thought it my business to outline plans for work. This I did in the most careful manner after study of the conditions. That was my job.

Secondly, I talked with the men and the women who in the matter in hand were likely to know something about it and care about it. I did not talk with the men of small means about large expenditure of money but with men of means. For means to reach the negligent members, I talked with those who were, like myself, interested in such delinquents.

For any improvement in the prayer meetings I consulted those who were accustomed to attend.

I suggested and questioned and felt their pulse as it were.

If I did not find that my plan seemed to have their approval, I did not submit it to the church or the official boards, I assumed that I must wait until they saw the matter as I did or I was convinced they were right—and they were sometimes right in their dissent from my plans, as I came to know later.

Later in life, I taught in a Theological Seminary and the counsel I gave the students learned in my own experience was this: "Never attempt to launch a ship until you know the water is deep enough to float it."

Another thing I learned was that

it is not well to put folks on committees for the "sake of getting them interested." In my earliest years the *Examiner* had an article in which a pastor gave his experience. In it he said "put everyone on a committee of some sort." I tried that. The church was organized into what we called the C. O. E., which being interpreted is "Committee on Efficiency." There were the committee on Ways and one on Means, one on Prayer meetings and one on Sunday schools, one on the young and one on the old and infirm. Folks were assigned to work on them. But it did not work. The committees were like vines with too many leaves and little fruit. They must be pruned shapely and cut down to folks who are interested in the special work they are asked to lead. This, of course, calls for the pastor's best judgment.

The next thing I learned was that when a committee has thus been appointed, expect them to do the work and report to me so I could keep track of it all, but not take their load of work. It exalted them to feel that they had a real, not a seeming responsibility.

A member of my church in the west was a junior partner in a great music publishing and piano manufacturing concern. He told me that in his business it was necessary to give good men some latitude. They might have notions about their work, but if they were good men they must do their work in their own way.

That is true in churches. Except in very vital matters, the pastor must adjust himself to these efficient committee men.

Another thing. It is never good management for the pastor to become so identified with his own plan that a vote against it in a church meeting amounts to a vote against him. It must be an impersonal vote and he must allow that the members who live there and pay there and pray there have as much right to their thoughts as he who is there for a time and then goes away. The church will go on after he has gone, and these men who differ will be there to "carry on."

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The Editorial Page

Prohibition or . . .

ADMIT that much which has been said about prohibition is true. Admit that in many places the law is disregarded. Admit that bootlegging flourishes. Admit a close alliance between the police department in many cities and law violators. Admit increase in drinking in many quarters. Admit that many good citizens are for the repeal of the prohibition.

But ask this question, "What shall we substitute for it?"

Only two plans are suggested.

The first means the return of the saloon. Any one with a memory which goes back twenty years knows what that means. It makes no difference whether the saloon is to dispense light liquors or whiskey. The institution, itself, was essentially evil and it bred wickedness and vice and suffering. Who is there who openly is calling for the return of the saloon with its opaque windows and its rear rooms and exits.

The old saloon was the breeding place for vice and corruption. From the evil politician to the libertine it offered harborage and protection. Youth lured through its doors, weakened by intoxicants faced the temptations which cheapened character and ruined souls. Saloons located in the laboring districts laid their plots for relieving the working man of his week's wages before he got home to wife and babes. The relation between the saloon and the red light was so close that one always thought of the liquor traffic and prostitution as one in purpose and aim.

Prohibition with all of the evils its enemies attribute to it is far better than the return of the protected saloon.

What else is there to offer. As far as I know there is but one other plan. That is the socialistic scheme of having the state go into the liquor business. I am not an enemy of socialism. In fact I think I might favor government ownership of certain utilities. But not for a moment will the sane thinking man want the government to take upon itself the task of manufacturing and distributing alcoholic liquors.

You say there is Nicholas Murray Butler. Isn't he a learned man? Doesn't he recommend this course? It is to laugh. Dr. Butler is essentially a conservative. He does not believe in municipal ownership of water works because it is socialistic. He does not think that the government should take over the railroads. Yet he is ready for it to shoulder the responsibility of handling a liquor business amounting to four billion dollars per year. I do not know the personal investments of the president of Columbia University. But I sometimes wonder if he has not got something he would like to sell to the United States government.

This government plan is not a new thing. It

has been tried. South Carolina went into the liquor business some years ago. The term "blind tiger" originated in those years. Bootlegging flourished under that title. While the state dispensaries required a certain quality in the drinks it sold, officers of these dispensaries soon found it very profitable to own an interest in the blind tigers which sold in competition to the official stores.

Our northern neighbor, Ontario, Canada, has been trying a similar plan for a number of years. Despite everything said by its advocates in the states the plan has not been a success. Drunkenness has increased. Highway accidents have increased. Drunkenness among youth has increased. Ontario's best citizens are hoping for the day when the province will return to prohibition. I do not think that we want government distribution of liquors.

So, what have we to expect in the place of prohibition. Personally I am waiting for some one to tell me. When some one has a plan which will eliminate the evils of prohibition this magazine wants to hear about it. Perhaps we may be ready to give it editorial support. But it must not do either one of two things:

1. *It must not offer to bring back the saloon.*
2. *It must not put the state or federal government into the liquor business.*

Free Speeches Handicap the Preacher

MOST preachers talk too much anyway. Their intentions are good. But the practical situation is that lazy committees, following the line of least resistance, in the place of working out good programs, run to the preacher and ask him to make a few remarks. If our speeches were measured by gas meters and an adequate compensation made most of us would be living in the lap of luxury.

Free speeches have wrecked the intellectual life of many young ministers. The ability to utter platitudes with charm has taxed the strength of the men until there is little time left to exercise gray matter with worth while books. Study is hard work but the average man gets a kick out of public addresses which bring some personal publicity.

But the loss to the preacher is not alone the mental and intellectual one but financial as well. As the world goes most people are willing to pay for things they consider worth while. Some things which are free they take for granted. Most organizations—men's clubs, Parent-Teacher Associations—Lodges and other organizations pay speakers several times during the year. They instinctively divide their talent in two classes.

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The first is the list of speakers they can get for nothing. The second list is that of speakers worth paying.

I have always noticed that where the speaker is paid there is a little better organized meeting. The attendance is better. The committee is a little more on the job. The meeting is more likely to begin on time. Folks stay awake better. Your words are taken more seriously.

Of course every case has its exceptions. Service, courtesy, kindness and common sense will designate when this rule does not hold. But our contention still holds. Most preachers make too many free speeches for their own good and the good of their church. Let the other fellow make the free speeches while you are perfecting a message which will bring honor and training to your soul.

Childish Contortions

My seven year old son got the idea some way that Samson of Old Testament fame had one big strong hair on the top of his head. It was so strong that when it was tied into the beams of the ceiling he pulled the roof down. I have been able to set him right on the actual Bible account of the story but I very much doubt if I helped to make the spiritual significance of the Samson story as plain as it ought to be. He still feels that Samson's strength lay in his hair rather than his character.

A friend tells me that one of the great religious mysteries of his childhood was "the cross-eyed bear." That was a new one to me and I asked for an explanation. He explained that the old hymn which was sung in the Sunday school had such a creature it was, "the consecrated cross I'd bear."

I remember a youth in a Sunday school class I once taught who insisted that the apostle Matthew was a church sexton. He had good authority for it. For the Bible said that he stood at the "place of toll."

All these are amusing, of course. But I wonder if they do not but vary, in degree, from the absurdities and vagaries of our adult understanding of great spiritual truths. Few of us know as we are really known.

Where Do Advertising Testimonials Come From

Recent studies by the National Trade Commission initiated by the advertising abuses of the manufacturers of Lucky Strike cigarettes has revealed some very interesting things regarding testimonials in advertising.

For instance there is a business firm known as Theatrical Publicity Associates which makes a specialty of supplying testimonials from actors. In explaining the work of his house the president said, "You can get actors to endorse anything you want to advertise, of course. Ninety per cent of our testimonials were not paid for, but given for publicity value . . . We rather discourage our stars from asking money; they get the publicity and that should be enough, however, some of them received all the way from a couple hundred to several thousand dollars for the use of their names."

IN MEMORIAM

Private David Sutherland killed in action in the German trench, May 16, 1916, and the others who died.

So you were David's father,
And he was your only son,
And the new-cut peats are rotting
And the work is left undone,
Because of an old man weeping,
Just an old man in pain,
For David, his son David,
That will not come again.

Oh, the letters he wrote you,
And I can see them still,
Not a word of the fighting
But just the sheep on the hill,
And how you should get the crops in
Ere the year got stormier,—
And the Boche have got his body,
And I was his officer.

You were only David's father,
But I had fifty sons
When we went up in the evening
Under the arch of the guns,
And we came back at twilight—
O God! I hear them call
To me for help and pity,
That could not help at all.

Oh, never will I forget you,
My men that trusted me!
More my sons than you fathers,
For they could only see
The little helpless babies
And the young men in their pride.
They could not see you dying,
And hold you while you died.

Happy and young and gallant,
They saw their first born go,
But not the strong limbs broken
And the beautiful men brought low,
And the piteous writhing bodies,
They screamed, "Don't leave me, Sir,"
For they were only your fathers,
But I was your officer.

—Alan Mackintosh.

His mien is lofty, his demeanor great
Nor sprightly folly wantons in his air,
Nor dull serenity becalms his eyes;
Such had I trusted once as soon as seen,
But cautious age suspects the flattering
form
And only credits what experience tells.

—Dr. Johnson.

Religious Persecution in Russia

(Continued from page 647)

And all this reminds us of more ancient days when the church came into conflict with the Roman Empire. The saying was coined that "The blood of the martyrs is the seed of the Church." It is therefore with the teaching of centuries behind us that we say that the great sufferer from this present ruthlessness will be not Christianity but Russia.

But if these meetings are really Christian gatherings they will also call us to repentance. For there are few branches of the Church that have not at some time or other been persecuting bodies. Even those denominations that are called "Free" and which have inscribed the word "Liberty" most boldly upon their banners have not always lived up to their principles. The Puritans and Independents did a great work for England, far greater than most Englishmen realize, but when they sought a sanctuary in New England they became almost as intolerant as the intolerance from which they fled. And perhaps if we trace things out with care and impartiality we may come to the conclusion that we have more responsibility for Russia than is generally acknowledged. Who is the chief maker of Soviet Russia? Karl Marx. And what made Marx what he became? Let Dean Inge supply the answer: "Karl Marx was a man embittered by persecution . . . exasperated by suffering. His inspiring and dominant passion was the passion of hate. It was hate that goaded him to his enormous literary labours. . . . It was hate that fixed his economic principles, that twisted all his arguments, that initiated all his conclusions. . . . Marx is the saviour-god or inspired prophet of Bolshevism. His gospel of hate has deluged Russia with blood." ("England", pp. 257-8.) If we bear these things in mind as we pass our resolutions of protest we shall be saved from the besetting sin of the hypocrites—seeing motes and beams in our brother's eye without first examining our own. Indignation there may still be, and will be, but it will be mixed with penitence. This is the Christian way of meeting the atrocities in Russia.

Lord Eustace Percy, who was Minister of Education in Mr. Baldwin's Government, has recently published a book entitled, "Education at the Cross-Roads." The title sets me thinking of others, such as Tyrrell's "Christianity at the Cross-Roads," Petre's "Civilization at the Cross-Roads," and Shakespeare's "The Free-Churches at the Cross-Roads." Why this feeling that everything is at the parting of the ways? Does it mean that our civilization is just coming to adult life? Professor James Y. Simpson in his "Landmarks in the Struggle Between Science and Religion" (published in 1925) suggests, or even assumes, that



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the development of the race has been along a path very much like that of the individual. By the aid of child psychology he attempts to give some idea of the mental outlook of Palaeolithic man. He passes on to the child's power of make-believe and says that to that corresponds magic in the history of the race. Thus encouraged we want to go further. We want to point out, for example, that the child spends a long period under authority and during that time he learns to obey parents and teachers. But at length, somewhere about the time of adolescence, there comes a conviction that he must not always be dependent upon the thought and decisions of others. He must make his own choice. He must heed a voice within more than any external authority. He must be true to himself and stand upon his own feet. To refuse to do so is to decline to grow up. It is to have an immature mind and character with a man's body. Now apply this to our civilization. It has passed from infancy to magic and from magic to authority. It has submitted to kings and popes, parliaments and councils, and learned the virtue of obdience. It has cast the burden of thought and judgment upon another and lived as a child protected in the home. But at last we have outgrown this state of pupilage. We are like a lad starting out on life and pausing a moment over the choice of a vocation. Or like a traveller who has followed a well-worn trail, but now the way parts and he must decide for himself which path to take. We are at the cross-roads.

If this is so, two comments must be made. One is that the future is not with churches which are afraid of private judgment. For the moment they may seem to flourish. I am told that here in England the Roman Catholic Church is the only one that is not declining in membership. There are reasons for this, but there is no space here to state them. But it is difficult, if not impossible, to believe that this will continue. Systems suitable for childhood will not for long satisfy the lusty youth. The other remark is that pessimism is out of place. To outgrow some things does not mean the end of all things. It means that we must adapt ourselves to new times. There are no national boundaries in these things. And we of different nations and continents must help one another in theological thought and church organization to minister to a world that is just coming to adult life.

But the lusty youth and even more the grown men often look back affectionately to the days of childhood. And even this adolescent civilization has its liking for history. Perhaps this is particularly true of you Americans—for we have noticed your fondness for Stratford-on-Avon and other old-world spots.

Church Uses Its Summer Opportunity

HERE is a church which believes enough in its summer ministry to announce its speakers and buy space in the papers to tell about it. Our judgment is that many city churches could render a great commun-

nity service by using the summer Sundays as a spiritual effort rather than just letting down. This advertisement appeared in one of the denominational weeklies early in the summer of 1929. The program offered is for last year.

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August 5th, The Reverend Robert Marenus Atkins, of The First M. E. Church of Detroit, Michigan.

August 12th, The Reverend William C. Hartinger, D. D., Columbus District Supt. of the Methodist Church.

August 19th, The Reverend J. Samson Iles, Albany Road Baptist Church, Cardiff, Wales.

August 26th, Professor John Wesley Prince, professor of Religious Education in Garrett Biblical Institute and Northwestern University.

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Mrs. Lenore Nuber, Contralto Mr. Whitney W. Maize, Bass

Ministers

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Services at 10:30 A. M. and 7:30 P. M.

A Warm Welcome to a Democratic Church with a Progressive Tradition
Enjoy Your Vacation Sunday With Us.

I do not find that you come in great numbers to this city of Bristol, yet it is full of historical interest. All Methodists ought to make a pilgrimage here for the city has many connections with the Wesleys. John Wesley was not born here or converted here but there was no place that he knew better. Here he built his first chapel which he called the New Room. This was in 1739. It was a very unpretentious sanctuary but Wesley who often preached in it called it "an awful place." It was so poorly built that in 1748 it had to be renovated as well as enlarged. Those who have the "Journal" near at hand may wish to look up the reference, but I can find space for one quotation: "September 13 I preached in the new-built Room which is indeed

an awful place and contains near twice as many as it did before. At five in the morning there was such a congregation there as I never saw before in a morning at Bristol. After preaching I talked with the steward of the building; men whose hearts God has prepared for the work. They have expended all the money they had received and about a hundred pounds more, but they are not discouraged, believing He will provide, whose is the earth and the fullness thereof."

After 1795 this famous shrine passed over to the Welsh Calvinists and Welsh services were held there until last year when it again came into the possession of the Wesleyans. It was re-opened in February of this year after careful

(Continued on next page)

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Children in the Temple. New and different. You will be surprised at the ease with which this can be presented.

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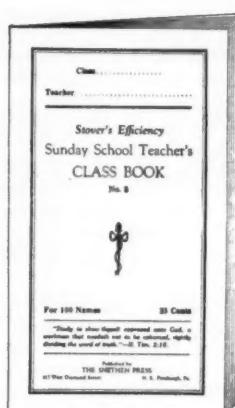
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Church Secretary's Powers Are Restricted

By Arthur L. H. Street

A CHURCH corporation was not bound by the act of its secretary in granting a long-time lease, with a privilege of renewal for another ten years, on space in the corporation's office building in Boston, declared the Massachusetts Supreme Judicial Court in the case of American Congregational Association vs. Abbot, 147 Northeastern Reporter, 895. Authority from the board of directors was essential to the validity of the lease.

The salient part of the opinion of the court reads:

"Through his election under the constitution of the plaintiff corporation, Colt was secretary of the board of directors and of the house committee of that board. The by-laws placed the power of letting and leasing the premises of the plaintiff in the house committee, subject to the approval of the rentals by the finance committee. Previous to December 21, 1916, there was no vote of the plaintiff's house committee, finance committee, board of directors, or of the corporation, relating to the making or accepting of a lease or a lease agreement or a renewal of

lease of the real estate described, or any part thereof. It is indisputable that the position of secretary in a corporation does not in itself confer any authority upon the holder of the office to sell, demise, or otherwise dispose of its property. In the absence of any vote of the directors or of any committee of the board of directors conferring authority upon the secretary, Colt, to act for it in the premises, we do not think an authorization to the secretary to make a lease to the defendant must be inferred as matter of law from the fact that the house committee knew the defendant was a tenant, much less that the secretary had in fact executed a lease with a privilege of renewal."

Youth changes its tastes by the warmth of its blood; age retains its tastes by habit.

—*La Rochefoucauld.*

In growing old we become more foolish—and more wise.

—*Ibid.*

Religious Persecution in Russia

(Continued from page 663)

restoration under the direction of the celebrated architect, Sir George Oatley. A number of historical tablets have been prepared which will help visitors to realize what it is the old shrine really signifies. Some of these tablets have much to say about the founding of Methodism in America. This for example:—

Minutes of Leeds Conference
August 1769

Question 13. We have a pressing call from our brethren at New York (who have built a preaching house), to come over and help them. Who is willing to go?

Answer. Richard Boardman and Joseph Pilmoor.

Question 14. What can we do further in token of our brotherly love?

Answer. Let us now make a collection among ourselves. This was immediately done, and out of it 50 pounds were allotted towards the payment of the debt, and about 25 pounds given to our brethren for their passage.

There are other tablets that tell of Captain Webb, who fought under Wolfe at Quebec; Francis Asbury who "had a strong conviction that he was to go to America, and at the Conference held in this Room in 1771, he and Richard Wright volunteered for this work"; and a letter from John Wesley to George Sladford which concluded thus: "I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can"; and the Magna Charta of American Methodism, a letter dated Bristol, September 10, 1784, and addressed by John Wesley, "To Dr. Coke, Mr. Asbury, and our Brethren in North America"; and still more. Perhaps the Editor will find room for this one which is headed:

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This historic building has this unique distinction. It is the only one in the world that is associated with the beginning of the apostolic labours of John Wesley and Francis Asbury, who, by the power of the Holy Spirit, were instrumental in re-making the moral and spiritual history of England and America in the 18th century.

God grant that these two nations may long lead in proclaiming Jesus Christ's good tidings of great joy, and of promoting and maintaining peace on earth and goodwill among men.

But you must come for yourselves, you Methodists and others of America. We can show you not only this ancient shrine but another where Captain Webb was buried in 1796 and Tabernacles where Whitefield preached and many more where men are still rejoicing in the same Saviour. Believe me Stratford-on-Avon is not all there is to see in England. You must try Bristol!

Prayer Meeting Topics

(Continued from page 665)

Prayer that the Spirit of prayer and practice of prayer may come upon the church in order that it may have greater power.

3. *Pentecost and Unity*

Read John 17:20-26

Acts 1:14

Prayer that the church may be more united, and whole communities may unite in prayer for a new and larger demonstration of the Spirit's power in their midst.

4. *Pentecost and the Passion of Jesus*

Read Acts 1:3

Acts 2:22-24

Prayer for a deeper and wider experience of the saving, redemptive power of Christ, in human experience and social relationships.

5. *Pentecost and Its Results*

Read Acts 1:3

Acts 2:37-47

Prayer for a living, vital, personal experience of the Holy Spirit in the hearts of believers.

6. *Pentecost and Program of the Kingdom*

Read Acts 1:8

Acts 11:1-8

Prayer for all nations that Christ may be known unto the ends of the earth. Prayer for missionaries, evangelists, teachers, and pastors.

7. *Pentecost and Witnessing*

Read Acts 1:8

Acts 2:14

Acts 2:38-41

Acts 8:4

Prayer that all believers in Christ may become witnesses for Christ by their lives and by their words, and by their deeds.

8. *Pentecost and Its Message*

Read Acts 1:3 The Kingdom of God.

Acts 1:8 Christ the central thought.

Acts 2:11 The wonderful works of God.

Acts 2:16 Prophecy fulfilled.

Acts 2:25-33 Death and Resurrection of Jesus.

Prayer that the message of the Gospel which meets the eternal need of the human heart may be everywhere proclaimed.

9. *The Holy Spirit Hindered*

May be quenched—I Thess. 5:19.

May be resisted—Acts 7:5.

May be grieved—Eph. 4:30.

Prayer for the Church of Christ that she may be cleansed and purified by the Holy Spirit.

10. *The Holy Spirit Glorified*

Read Acts 2:41-42

Acts 9:17-19

Acts 9:30-31

Acts 10:44-45

Prayer that multitudes of souls may be brought to the saving knowledge of Christ.

Additional copies may be secured from the Commission on Evangelism, Room 60A, 105 East 22nd Street, New York City, at \$1.00 a hundred.

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God Wondered

A Sermon

By William Melvin Bell

We are glad to add to our list of convocation sermons this one by Bishop Bell of the United Brethren Church. It was preached at the General Conference of the denomination in Lancaster, Pennsylvania, May 19th, 1929.

"He saw there was no man, and wondered that there was no intercessor." Isaiah LIX:16. *"I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord's remembrancers, take no rest and give Him no rest."* Isaiah LXII:6-7.

IN the beginning God gave the world into the custody of man, created in His own image. What an unspeakable dignity and trusteeship. Adam was to do the work of the world in the power and ordinance of God. This power and function of Adam was an untellable reality, just as the power of man is now so deeply real and serious. This is all attested in the fact that the rebellion of Adam resulted in mankind coming under the thrall of sin, sorrow, and death. In the redeeming plan of God, man is to be restored to the state from which he by transgression fell.

The principle and practice of intercession came early in the order of God, and the development of worship. Let us stand in awe as we get a glimpse of the alluring fact that in the Incarnation, Jesus was to be Intercessor for man both on earth and in heaven. Also ere He left the world He made the disciples sharers in the vital ministry and fact of intercession. The steady wish of God to bestow good on mankind appears to be conditioned, or vitally related to the prayers of the church. Very definitely God seeks to kindle to running flame the spirit of intercession in His people. The urge of Jesus on the church today is for a full abandon to the Holy Ghost, so that, through the power of God and the intercession of the church, the citadels of evil shall be overthrown. Equations of infinite value have won for the church the right to claim and expect that God cooperates in and answers prayer. Let us relate all this to the extension of the Kingdom of God and the work of the church. Can you think of anything more moving than the fact that God waits on the intercessions of the church here on the earth. Consider Jesus waiting on the tardy and recreant church as He plans for victorious advance.

There is a mystery of glory in prayer. The two equations are God and man. There is especial glory in intercessory prayer. A most admirable aspect of vital Christianity is unceasing prayer in behalf of a race, that frequently misses the way, and perishes in the deadening meshes of evil. God has made wonderful

provision for the evangelistic power of His church in the baptism of the Holy Ghost and of fire. The powers of the heavenly world await call and beckoning by an interceding church. The world and sin not only have power over the non-Christian group but over church people, unless resisted properly and fitly. This power of Satan must be broken by individual emancipations. Every emancipation adds to the moral passion of the race. God calls man to partnership with Himself in the affairs of the world.

The wonder of God brought Jesus into the world. Jesus set up and forever leads the ministry of intercession, and only the Redeemer could do it. His intercession is personal: "I have prayed for thee that thy faith fail not." Consider the power that lodges in the fact that Jesus' intercession never ceases, and that Pentecost on the church empowers His people to join in it. This constitutes a unit for operative righteousness. The question of acute importance is, have we individually taken our place in the ministry of intercession? We now see dawn in the statement of Jesus, "Whatsoever ye will ask in my name I will do." God's order is the church clothed with the power of the Holy Ghost. Walk softly and carefully here. Watchmen give notice and warning of danger. In deepest humility and dedication let the church summon the Holy Ghost when any sort of danger arises or weakness threatens. Make no mistake here for there is no substitute for the Holy Ghost. Even education, numbers, wealth, talent, high organization, attractive music, brilliant ministers, etc., all are fruitless and empty if the Holy Ghost is not master of all and in all.

God's remembrancers shall never hold their peace day nor night. They take no rest and they give God no rest. A negative form expressing the idea of the dominant life drive in Christlike intercession. So pathos and power gather about the phrase, "the Lord's remembrancers." We speak it with tears, there is a measure of scant loyalty and worldly mindedness in certain church members of today. The fact puts many Christian enterprises in a grave when they should rise to a throne in powerful ministry in Jesus' name. Eighty per cent of our law makers are churchmen but a number break their vows under mistaken loyalties. Under the Holy Ghost we shall witness the holiness of God's people. With His presence the conversion of sinners is bound to take place. Most church members are not personal evangelists. Every one of them should major in this gracious work. Scant experience in the power of the Spirit accounts for this lack of power and holy fruitage. Many of us recall with an awe that never shall dim, the mighty revivals of our early days. But when were you in such a meeting?

Feeble prayer flow—feeble communion with the Holy Spirit—the imperative is

intercessors. Let us muster in and do it now. The person and power of the Holy Ghost on the ministry and membership of the church is the one supreme necessity. Here is the absolutely indispensable. Satan has won when intercession is feeble and poorly mobilized. Offer yourself now to Jesus. Because he poured out His soul unto death He is head intercessor. For whom are you interceding? Speaking of the intercessors God said, "I will divide him a portion with the great." It is granted the intercessor shall be a dynamic character, a man of power. High and deep character only, affords power in intercession. Dedicate all, that you may take a full part with Christ in this His and your work. The Holy Spirit is actually given into our nature and consciousness. Christ seeks a church in which He may enter His own mind. What Jesus in Heaven desires to do on earth needs prayer on earth as the indispensable condition. Intercession conditioned Pentecost and Pentecost wrought deepened character. Pentecost was a great movement Christward and manward. It was the transfer of character and mind qualities. We are moving here amid the flashes of the supernatural, and let us reverently observe that mental consent, with character stationary, is fatal and bars intercessory praying. Pentecost means opening our nature to Christ's until He has mastered ours. It means laying down our nature on the nature of Christ. It is the high function of the Holy Ghost to saturate our nature fully and completely with Jesus. Know Him—Follow Him—Live in Him—Die in Him which is not to die at all. Remember that if being an intercessor challenges you, you have His "Ye shall have power."

Today Jesus and numberless human exigencies and struggle, are crowding the church into universal human ministering. Pentecost offers to men and women the triumphant impartation of Jesus. His active energy is forever in operation. The churches are the human effort to secure contact in religion. Christ is working everywhere. In the deserts of life are the sounds of many waters. As nomads in a boundless universe we yearn for companionship. We flee to Jesus and find that we are not alone. Livingstone declared in the deepest human tests that Jesus' assurance "Lo, I am with you always" met his full need. Pentecost and intercession preach to the awe and mystery of life. Pentecost and the Risen Christ end all human ambiguity.

We are emancipated through slavery to Jesus. Jesus and the Pentecost dare ask what is the final proposal about life. Our present state is anchored in Jesus and heading into the storm. Let us exalt every habit and faculty by which we are made aware of Jesus. Let us keep ourselves open to Divine interpositions always for there is light and joy and perfected life ahead. Amen and Amen.

A slave has but one master; the ambitious man has as many masters as there are persons whose aid may contribute to the advancement of his fortune.

—La Bruyere.

* * *

Our natures are like oil; compound us with anything, Yet will we strive to swim to the top.

—Beaumont and Fletcher.

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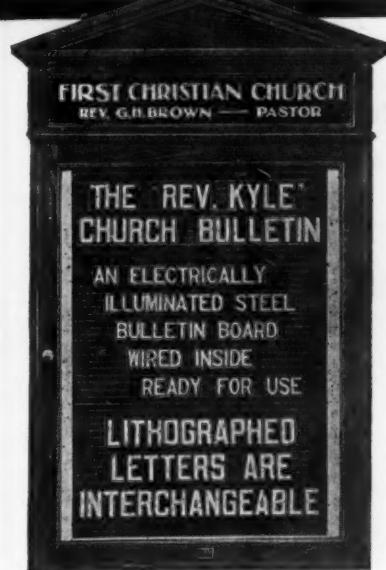
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Irvington, N. J.	52,000
Woodbury, N. J.	55,000
Philadelphia, Pa.	51,000
Philadelphia, Pa.	150,000
Warren, Ohio	73,000
Detroit, Mich.	90,000
Lansing, Mich.	102,000
Louisville, Ky.	135,000
Chicago, Ill.	52,000
Chicago, Ill.	55,000
Norwood Park, Ill.	63,000
Springfield, Mo.	60,000
Berkeley, Cal.	57,000
Pomona, Cal.	81,000
San Francisco, Cal.	90,000
S. Pasadena, Cal.	80,000
Wisconsin (Synod)	300,000

\$3,000,000 in 3 Months

During 3 months ending December 22, 1929, 70 churches (including the 20 listed above) benefited by our service, sending us scores of testimonials such as this:

Expected \$30,000—

Raised \$53,000

"The financial results were beyond our highest expectation. But the spiritual benefits derived were even greater than the financial, as the deepened spiritual experiences of the givers have opened the fountains from which to draw continuing gifts of sacrifice and service for Christ."

Mebane Ramsey, Pastor.

Finance Your New Building or Debt in 1930

1930 is the 19th Centennial of Pentecost. It offers a notable opportunity to cultivate among your people a Pentecostal devotion to climax in an amazing outpouring of sacrificial gifts.

Let us explain our improved "Churchly Finance Campaign Service," also the "Pentecostal Church Loyalty Crusade" program of spiritual activities and stewardship education which precede each financial campaign.

Your church can share the \$8,000,000 or more which we will help to raise in 1930 as 150 churches shared the \$7,600,000 we helped to raise in 1929.

Tell Your Needs and Problems

Church Building Fund Campaigns Bureau

*Albert F. McGarrah, D. D., Director
919 Witherspoon Building
Philadelphia, Pa.*

Moral Code For Sound Pictures

MINISTERS are vitally interested in the social and entertainment life of their various communities. Motion pictures have probably taken first place in the affections of the American people as a commercial entertainment feature. For that reason we believe that we are justified in reproducing the moral code recently adopted by the Association. It can be said, with authority, that this is probably the most drastic code of morals ever self imposed by any commercial group, possibly more drastic than that imposed by any social group.

The following companies of motion picture producers have already subscribed to this code of principles:

Art Cinema Corporation (United Artists); Christie Film Company, Inc.; Columbia Pictures Corporation; Cecil B. deMille Productions, Inc.; Educational Studios, Inc.; First National Pictures, Inc.; Fox Film Corporation; Gloria Productions, Inc.; Samuel Goldwyn, Inc.; Inspiration Pictures, Inc.; Harold Lloyd Corporation; Metro-Goldwyn-Mayer Studios, Inc.; Paramount Famous Lasky Corporation; Pathé Studios, Inc.; RKO Productions, Inc.; Hal Roach Studios, Inc.; Mack Sennett Studio; Tiffany Productions, Inc.; Universal Pictures Corporation; and Warner Bros. Pictures, Inc.

GENERAL PRINCIPLES

1. No picture shall be produced which will lower the moral standards of those who see it. Hence the sympathy of the audience should never be thrown to the side of crime, wrongdoing, evil or sin.

2. Correct standards of life, subject only to the requirements of drama and entertainment, shall be presented.

3. Law, natural or human, shall not be ridiculed, nor shall sympathy be created for its violation.

PARTICULAR APPLICATIONS

I—Crimes Against the Law

These shall never be presented in such a way as to throw sympathy with the crime as against law and justice or to inspire others with a desire for imitation.

1. Murder

a. The technique of murder must be presented in a way that will not inspire imitation.

b. Brutal killings are not to be presented in detail.

c. Revenge in modern times shall not be justified.

2. Methods of Crime should not be explicitly presented:

a. Theft, robbery, safe-cracking, and dynamiting of trains, mines, buildings, etc., should not be detailed in method.

b. Arson must be subject to the same safeguards.

c. The use of firearms should be restricted to essentials.

d. Methods of smuggling should not be presented.

3. Illegal drug traffic must never be presented.

4. The use of liquor in American life, when not required by the plot or for proper characterization, will not be shown.

II—Sex

The sanctity of the institution of marriage and the home shall be upheld. Pictures shall not infer that low forms of sex relationship are the accepted or common thing.

1. Adultery, sometimes necessary plot material, must not be explicitly treated, or justified, or presented attractively.

2. Scenes of Passion

a. They should not be introduced when not essential to the plot.

b. Excessive and lustful kissing, lustful embraces, suggestive postures and gestures, are not to be shown.

c. In general, passion should be so treated that these scenes do not stimulate the lower and baser element.

3. Seduction or Rape

a. They should never be more than suggested, and only when essential for the plot, and even then never shown by explicit method.

b. They are never the proper subject for comedy.

4. Sex perversion or any inference to it is forbidden.

5. White slavery shall not be treated.

6. Miscegenation (sex relationships between the white and black races) is forbidden.

7. Sex Hygiene and venereal diseases are not subjects for motion pictures.

8. Scenes of actual child birth, in fact or in silhouette, are never to be presented.

9. Children's sex organs are never to be exposed.

III—Vulgarity

The treatment of low, disgusting, unpleasant, though not necessarily evil, subjects should be subject always to the dictate of good taste and a regard for the sensibilities of the audience.

IV—Obscenity

Obscenity in word, gesture, reference, song, joke, or by suggestion (even when likely to be understood only by part of the audience) is forbidden.

V—Profanity

Pointed profanity (this includes the words, God, Lord, Jesus, Christ—unless used reverently—Hell, S. O. B., damn, Gawd) or every other profane or vulgar expression however used, is forbidden.



TALKIES FOR THE CHURCH

The fear that the talking pictures would prove too expensive for church and Sunday school use will prove unfounded if the announcement of Q. R. S. —DeVry is prophetic. That company

announces DeVry Cine Tone which combines motion pictures with sound. Records for educational subjects which synchronize with the films are being prepared and some are already available for education work.

VI—Costume

1. Complete nudity is never permitted. This includes nudity in fact or in silhouette, or any lecherous or licentious notice thereof by other characters in the picture.
2. Undressing scenes should be avoided, and never used save where essential to the plot.
3. Indecent or undue exposure is forbidden.
4. Dancing costumes intended to permit undue exposure or indecent movements in the dance are forbidden.

VII—Dances

1. Dances suggesting or representing sexual actions or indecent passion are forbidden.
2. Dances which emphasize indecent movements are to be regarded as obscene.

VIII—Religion

1. No film or episode may throw ridicule on any religious faith.
2. Ministers of religion in their character as ministers of religion should not be used as comic characters or as villains.
3. Ceremonies of any definite religion should be carefully and respectfully handled.

IX—Locations

The treatment of bedrooms must be governed by good taste and delicacy.

X—National Feelings

1. The use of the Flag shall be consistently respectful.
2. The History, institutions, prominent people and citizenry of other nations shall be represented fairly.

XI—Titles

Salacious, indecent, or obscene titles shall not be used.

XII—Repellent Subjects

The following subjects must be treated within the careful limits of good taste:

1. Actual hangings or electrocutions as legal punishments for crime.
2. Third Degree methods.
3. Brutality and possible gruesomeness.
4. Branding of people or animals.
5. Apparent cruelty to children or animals.
6. The sale of women, or a woman selling her virtue.
7. Surgical operations.

FARM BUREAU PICTURES AVAILABLE TO PREACHERS

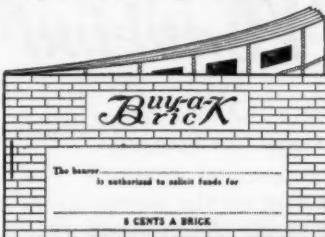
So intensely dramatic, inspirational and educational are Official A. F. B. F. Motion Pictures, that Rev. W. J. Frost, Presbyterian Church, Green Valley, Illinois, uses one each Sunday as the text for his sermon and to encourage more farm families to attend Sunday evening services.

For instance, in commenting on the Official A. F. B. F. Motion Picture "Leave It To Ma," Rev. Frost said: "The photoplay is a dramatic presentation of Mother Love. This was more filled with pathos than any other Farm Bureau movie. The triumph of scientific farming over the difficulties of a hard situation revealed the progress of agriculture and the value of the Farm Bureau.

"Around 'Ma' as the central figure, we grouped the sermon thoughts growing out of the Fifth Commandment as a text."

Among other official A. F. B. F. Motion Pictures from which Rev. Frost drew sermon subjects are: "Flamee, the Red Robber," "Blue Monday," "Jerry, the White Hussar," "Settled Out of Court," "The Transformation," and "Patricia's Disappearance."

The American Farm Bureau Federation invites preachers and churches all over the United States to use Farm Bureau films. All of them are two reels long, printed on standard 35mm film and take one-half hour to project. The only charge made for their use is a standard one of \$3.00 which covers the cost of transportation (both ways) and servicing. A catalog and further information may be obtained from the Motion Picture Division, American Farm Bureau Federation, 58 East Washington Street, Chicago.

POPULAR OFFERING DEVICES**"Buy a Brick" Money Soliciting Booklet**

A new attractive little money soliciting booklet. This booklet consists of a red cover printed in black (brick effect), and contains ten pages of twenty bricks each which retail at **5c** a brick. The outstanding feature of this device is, that it gives a receipt to every contributor for his money. The pages are perforated so that either one or twenty bricks may be detached at a time.

This new device offers an easy and quick way of raising money for Church or Sunday School improvements, or new building. Each book will yield **\$10.00** when bricks are sold. **7c** each; **\$5.00** per 100, postpaid

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50c per dozen; **\$2.50** per 100, postpaid

A new money soliciting box in the shape of a Chapel. Suitable for all special days of the year; Easter, Children's Day, Rally Day, Thanksgiving and Christmas. Made of pink clay cardboard, and printed in blue ink, making a beautiful combination and effect. A special lip on the inside prevents the coin from coming out. The box is so designed that it locks and holds the money securely. The special scripture quotations on the box make it appropriate for Churches, Sunday Schools and Societies to raise funds for any cause.

New Series Class, Society or Reward Pins

In this series of eight unusual pins we offer classes, societies and organizations opportunity to secure a pin of exceptional quality; handsome in design and workmanship. Because of quantity production, we are able to offer these designs at a price far below that of other manufacturers. These pins are made of heavy rolled gold. All but two designs are enameled in colors and each pin is supplied with a safety catch. The letters are sunk in the design by a special die in black enamel, giving uniform impression and alignment of the class names. The designs and class names have been selected because of their popularity. These are all stock designs and are furnished only as illustrated.

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A-7215



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 No. A-7218—Gleaners—Burnished gold, no enamel. Special tooled design.
 No. A-7219—Faith—Enameled in white and light blue.
 No. A-7220—Loyalty—Enameled in white and dark blue.
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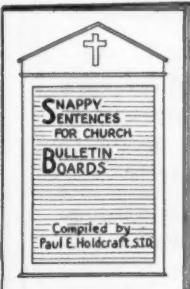
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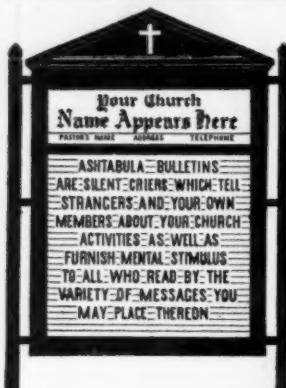
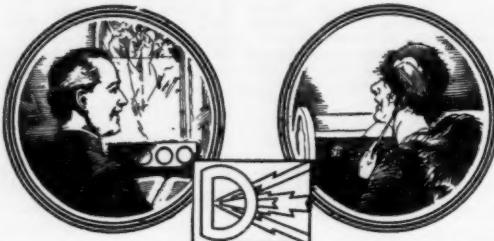
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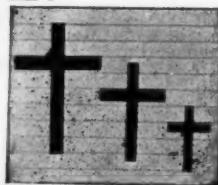


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THE VALUE OF FIRST IMPRESSIONS

Did you ever stop to think how important the exterior of your church really is? It is that which creates first impressions.

No live merchant fails to utilize his show windows and his entrances. They offer the greeting to customers, old and new.

Perhaps the minister has called on the prospects. He has invited them to attend his services. They come to the doors on a bright sunny Sunday morning. Just how necessary is it that the first impressions made by the church be favorable?

Before the ushers greet them the sidewalks, steps, walls and windows have had something to say. And what they say is important. Cracked paint, leaky gutters and uneven steps find it hard to say "Good morning," with a smile. The attractive exterior is as important for a church as it is for an individual. Yes it is more important for if the man has a threadbare coat he can give explanations. A church building cannot do that.

PASTORAL VISITATION—WHAT IS IT?

Usually one thinks of pastoral visitations as simply the act of systematically ringing door bells, usually on afternoons, at which time probably 50 per cent of the women folks and 100 per cent of the able bodied men are out. Personally, I do not think anything can take the place of pastoral visitation. However, I consider the above mentioned method as of little real value in return for the energy and time required. The following suggestions of other types of pastoral visitation are to my mind much more effective.

1. Lunching with men down town at noon.
2. Systematically calling at the homes of new prospects for discipleship and for church membership.
3. Carefully keeping in touch with all the sick and people in trouble in other ways.
4. Visiting the ladies in their circle meetings.
5. Appearing at the socials of the young people.
6. Joining with boys or girls clubs in their hikes and outings.

The opportunities for vital telling contact with people through these and similar approaches are the minister's most effective pastoral visitation.

—*From Suggestions*

VISITATION OF SICK AND SHUT-INS

An old fashioned practice, one which we might well revive with profit to the cause of Christ, with blessing to the unfortunate and with inspiration to those who minister. I refer to the custom of the pastor taking with him on Sunday afternoons, or at other times, a group of his young people to call on the sick and shut-ins. I have personally observed some wonderful and lasting impressions made on young folks as a result of their singing to the shut-ins. Is there any act that will tie a family up so closely with the church and pastor as this delightful ministry? —A splendid opportunity from many angles.

—*From Suggestions*

New Needs For The Old Book

By William Brown, General Secretary
American Bible Society

THAT dramatic and dire needs for Bibles spring up with startling frequency is surprising news to all save to those whose responsibility places them in a focal point where such needs naturally express themselves. Such a point is the Bible House in New York City where for over three-quarters of a century have been located the headquarters of the American Bible Society and whither are directed the appeals for Scriptures when untoward emergencies occur.

A cablegram from Geneva, Switzerland, a few weeks ago, announced the distressing conditions amid which thousands of Lutherans and Mennonite refugees were living near Moscow, Hamburg, and Bremen. These religious-minded folk, mostly farmers, decided to flee from Russia because of intolerable conditions imposed by the Soviet government which is adamantine in its refusal to recognize or tolerate religious practices. Let the desperateness of the situation speak from the cable itself:

"Thousands of families stopped on their flight from Russia. All their possessions sold or lost * No money, food, or winter clothing * Living in terrible squalor in concentration camps * Bitterest need for immediate help * This concerns all Protestant people * Urge necessity for immediate help as sickness already breaking out *"

In a subsequent cable came the message: "Please appeal to Bible Society because need for Bibles very strong among Russian refugees who are not allowed to take Bibles with them." This was followed by a letter describing in more detail not only the physical suffering but also the spiritual depression and destitution, and stressing the need of Bibles and Scriptural portions. The American Bible Society at once responded by cabling a substantial sum for the purchasing of Scriptures.

Late in the autumn of 1929 a destructive typhoon with characteristic suddenness hit certain areas in the Philippine Islands and came within thirty miles of the city of Manila. Logs being floated down a river by a lumber company formed a jam against a bridge. Becoming torrential the waters caused an inundation which submerged a number of towns. The usual danger and anxiety followed. The agency secretary of the American Bible Society who was soon on the spot wrote: "The logs in the river were washed over the banks and in many cases driven through people's homes. In one instance, a house was washed down the stream and the family inside chopped a hole in the roof and perched there awaiting rescue. However, one of the logs coming down the river with tremendous force drove through the house, smashing it to bits and killing all of the family except the father. In other places people were killed in their beds by the logs wrecking their homes. In all between forty and fifty people were killed in that district."

One thinks of course of the Red Cross in such emergencies and the Red Cross, to be sure, was soon on the field. One also realizes that in such calamitous experiences few of the sufferers in their haste to escape take time to find and carry a Testament or Bible. Here was the opportunity of the agency secretary of the American Bible Society. With the assistance of pastors he distributed portions of Scripture to 4,000 of these destitute people. Man does not live by bread alone either in normal or critical times. Faith must be fed as well as the body. Spiritual bravery is needed when life is to be reconstructed after a typhoon.

"Word of mercy, giving
Succor to the living;
Word of life, supplying
Comfort to the dying."

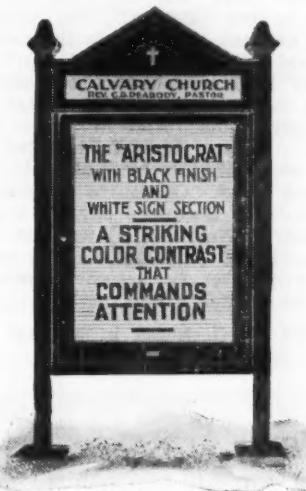


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ILLUSTRATIVE DIAMONDS

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HEAVEN AS A HOME

One's home is heaven because those whom we love are there. I read one time of a mother who was on her last bed of sickness, and her little girl was taken from her to the home of a neighbor, but the child called often for the mother; and one day the mother died and they thought they would bury her without saying a word to the child. It would do neither mother nor daughter any good. And thus the mother was buried; after which the child was taken back to her mother's home, and the first thing she did was to go to her mother's living-room and then to her mother's bedroom; and she went all over the house, calling "Mother;" And when she found her not, she went to the neighbor and said: "Take me back. I don't want to stay here if I cannot see mother." It was the presence of mother that made the place home. And so will it be in heaven. I am sometimes asked if I think we shall know each other in heaven; and I say, "Of course we shall, for does not the Scripture say we shall be satisfied?" That is all I want to know, for the heart that has learned to love here will never be satisfied unless we shall know each other there.

Alfred H. C. Norse in *Eternal Contrasts*; The Judson Press.

IN TUNE WITH THE INFINITE

It is said that Ole Bull, the famous violinist, was seen one day standing far out on a point of rocks that jutted out into the open sea, drawing the bow across the strings of his violin. And being asked, on his return, what he was doing, answered, that he was listening to the great undertone of the sea, and trying to reproduce it on his violin. So every man, if he is to strike high music from his life, must stand on "some promontory of dedication," and listen with all his soul, for the great divine undertone, and then, catching it, try and reproduce it in his life. Only thus can he live "open-doored to God," and walk the heights.

H. H. Beattys in *Smith and the Church*; F. A. Stokes Co.

WHO IS THE EDUCATED PERSON?

Professor Cassius Keyser, in one of his recent books, asked by what sign one could detect an educated person. His own answer was simple and rather surprising. He did not say: we know an educated person by the amount of his knowledge, or by his college degrees, or by the light of intelligence in his eyes. An educated person, according to Keyser, was one who possessed a certain intellectual habit. If he read nothing but what was easy, or kept himself strictly to subjects with which he was already familiar, no matter what the quantity of his information, he would not be an educated person. A truly

educated person would be one who was in the constant habit of reading books that had to be thought over, struggled over, and that, when mastered, added something to what one already possessed.

One may disagree with this as a completely satisfying answer, but the central point of it seems to be of value. The educated man is one who feels himself to be unfinished, who wants therefore to go on from mastery to mastery. Thus he is one who builds up a mental tissue that is forever growing and forever vigorously wholesome in its growth. "Culture," writes Whitehead, "is activity of thought, a receptiveness to beauty, and humane feeling. Scraps of information have nothing to do with this. A merely well-informed man is the most useless bore on God's earth."

H. A. Overstreet in *About Ourselves*; W. W. Norton & Company.

WHAT IS AMERICA?

What is America? I ask it again with a new note of interrogation. If it is merely a place where we can achieve ever more material prosperity, a place where human maggots can grow ever fatter, it will mean nothing for the world in the end of the day. America is a great political adventure, dedicated to the incredible proposition that men are born equal. I know all the criticisms of that in fact and logic, but if America fails here she fails entirely. Christianity is a great spiritual adventure, dedicated to the incredible proposition that men are born sons of God. Has it our vote to be so if it can?

Hugh Black in *The Adventure of Being a Man*; Doubleday, Doran & Co.

THE MEANING OF SACRIFICE

What does sacrifice mean? It means giving up something you really like. One morning after church a man said to his wife, "The preacher said in his sermon that 'religion is just worth what it costs,' and I have determined to give up something for religion by denying myself."

"What will you give up?" she asked.

He said that he would give up coffee, as he was very fond of it. Then the wife said she would give up something for Jesus, too. She would give up her favorite cup of tea. Then the daughter said she would give up candy and some of her other pleasures. The father turned to his son Tom, who was busy eating all the time, and asked him, what he would give up? Tom said: "I'll give up fish. I never did like the stuff anyway."

But that was not sacrifice, was it? No, sacrifice is giving up something we really like.

Alfred L. Sadler in *Story-Sermons for Juniors*; The Abingdon Press.

THE DRAMA OF REDEMPTION

The drama of redemption is seen daily in the lives of creative men and women. It is revealed in the attitude of Daniel Peggotty to Emily in *David Copperfield*, after the catastrophe which bowed both their heads in woe. The old man does not pass by on the other side of the road or withhold his affection. Without a moment of doubt or hesitation he extends the hand of unquestioning love and support. He was joined with his daughter in bearing her shame because of the bond of love between them and became sin for her. There was no blurring of moral judgment upon sin. Although Daniel Peggotty's love is not diminished by what has happened, it has now taken on a penitential quality. One could say that the sin was all Emily's, and that it is impossible for a father to be penitent for the sins of his child; and yet we know that that is just what happens. Just for Emily to see her old father entering into her suffering was enough to make her loathe sin and understand what love is. By his stripes she was healed.

George Stewart in *The Crucifixion In Our Street*; George H. Doran Company.

NO POWER WITHOUT DISCIPLINE

In the search for personal power one must inevitably learn discipline of mind and soul. There is no power without discipline. There is no health and happiness without discipline. The army proved to us that there could be health with discipline. For the first time in their lives, thousands of American boys knew what regular living meant, what discipline and order meant; and in a few moments we developed a race of giants. And, on the whole, I believe that these boys were happier than they had ever been before.

There is no power in a runaway horse. There is no power in a runaway automobile. There is no real power in an engine running off down a mountainside with a train behind it. There is no power in a human being who runs wild. The Moros run amuck; they slash and kill everybody in sight. So do most of us in one way and another in this age. We run amuck. But there is no power in unharnessed strength.

Therefore, discipline is as necessary for power as harness is for a horse, as control is for an automobile, as belts are for machinery. Directed and disciplined force becomes power in machinery or in personality.

"And Lincoln was the Lord of his event;" John Drinkwater says.

And Lincoln was the Lord of his event because he had discipline in his own soul.

William L. Stidger in *Personal Power*; Doubleday, Doran & Co.

THE JOB OF MOTHERHOOD

Among the leisure classes one finds many women who are "idle," who do no definite, systematic work. Like all human beings they feel the need of activity, but instead of directing their energies, which often are of high potential quality, to some purposeful, useful end, they whittle away the time in frivolous and sometimes harmful ways. It is no wonder that women of this type are as a rule restless, dissatisfied, and neurotic. Yet one would hardly call them lazy. The unceasing round of their social activities may call for an expenditure of energy greater than that of a ditch-digger laboring ten hours a day. The real trouble with them is that they have not grasped the right principles underlying the philosophy of work. They are under the delusion that any kind of activity will serve, that the thing to do is to keep going. They have not learned that only a special kind of work will really satisfy the average woman.

Motherhood is the unique biological purpose for the fulfillment of which woman has been endowed. *It is motherhood, therefore, that should logically be regarded as preeminently her work—her job.*

All women are either actually or potentially mothers. The job of motherhood is therefore the logical end for which every girl should be trained whether she ever becomes a mother or not.

Jouis S. Bisch in *The Conquest of Self*; Doubleday, Doran & Co.

BEYOND THE VISIBLE WALLS

If we could look beyond the visible walls of the church we love we would see a great structure, multiform and impressive. We would see a great worship and prayer building, a power house, an installation for receiving the dynamic impulses of God, and for transforming these into usable energies for the daily tasks of life. We would see, of course, a great educational institution, dealing in the science of the eternal, the knowledge of the highest and best values of life and time. Its doors would be not only for the child and the adolescent but for the aged, the mature, the shut-in, the defective, for all. We would also discover a great clearing house of choices, a vocational bureau, where those who seek help in deciding things could find their questions answered, their stewardship puzzles resolved. In this clearing house the experience of those who had fought and won, and those who had struggled and failed would be available. Here stewardship would be working its alchemy, changing fetters to wings, and drab to dawning and dust to diamonds.

And, above all, the rest would tower the spire of the great central edifice, the soul-saving and life-giving station, the gate of heaven. From here we could see go out the remedial and reconstructing and regenerating work of the Church into all corners of the world. All who enter by the prayer gate and through the knowledge portal and the stewardship door find the evangelism windows wide open to the ends of all the earth.

H. C. Webber in *Evangelism*; The Macmillan Company.

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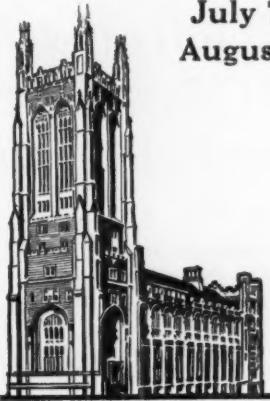
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Send for information about the **New Watch Dial Contest** made to increase interest in Sunday School attendance.

Size, 28 x 39½

Each class in the contest is represented on a chart by a plainly numbered watch, over which is an open space marked off where the teacher's surname should be boldly written.

Each watch is equipped with movable metal hands, securely fastened, which are moved around the dial of the watch each Sunday as credits are earned. The class credits are totalled and divided by the number on the class roll, extra bonuses sometimes being given. By the average thus secured the hands of the control clock, in the tower, are regulated each Sunday. "As goes the class so goes the school."

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"What Does It Cost To Attend Summer School?"

THE above question comes from a minister who is anxious to make his summer worth while at the least possible cost. The answer should probably be: "The cost varies as much as the length of the terms and the opportunities offered. If the work is a summer conference lasting but two weeks the course would be much smaller than as though it lasted for a full summer quarter. Union Seminary, New York, has two short conferences of ten days each in addition to the summer quarter work in connection with Columbia University. In each of these conferences there is a fee charged of ten dollars for enrollment and in addition a second charge of ten dollars for dormitory privileges. Thus, outside of travelling expenses and meals, twenty dollars would seem to cover the total expense. Grove City College has a similar arrangement. But in this instance the meals are served in the college dormitory and a definite day charge is made for one's stay. Under this plan the

exact cost may be estimated in advance.

The Chicago Theological Seminary and the Chicago Divinity School unite in a summer quarter. The quarter is divided into two terms, the first beginning June 16th, the second Thursday, July 24th. Students may matriculate for either term or continue the work through the two terms. The Divinity school announces a fee for instruction of \$100 for the quarter. In addition there is a matriculation fee of ten dollars for students entering the University for the first time. But the dean will issue a tuition voucher of \$80.00 to students who maintain a satisfactory grade during the term. This reduces the fee to a modest figure. It is estimated that thirty dollars will cover the room cost in the dormitory for the quarter and good meals can be secured for seven dollars per week. If the student plans to spend but one of the terms of the summer quarter the cost would be reduced one half the estimate for the entire quarter.

Its The Way They Do It In Our Church

By Herman F. Reissig

HERE was a man whose name was Papyrus. He had a wife named Drusilla, and two children whose names do not matter in this parable. Now Drusilla said unto Papyrus, "Behold, I have reckoned carefully our necessary household expenses, and I have estimated that I need twenty dollars—no more, no less—to run the household each week. Give me, therefore, I pray thee, twenty dollars per week."

Now Papyrus was a kind and good and generous man. He was not willing that his wife should lack the wherewithal to keep the household going and to feed and clothe the four of them. Yet did Papyrus a strange thing. Instead of giving his wife twenty dollars, he gave her only fifteen dollars. And Drusilla was alarmed and said unto her husband, "Thou hast given me only fifteen dollars, but I cannot pay our bills with a cent less than twenty dollars. Moreover, thou knowest that thou art my sole support. I have no other source of income. Give me, I implore thee, the other five dollars."

And Papyrus made answer and said, "I have given thee all I can afford to give thee. It is impossible for me to give thee a cent more. Nevertheless, if thou wilt sit down and sing for me I

will give thee fifty cents. And it shall come to pass that each time thou singest for me I will give thee another fifty cents. And if thou singest often enough thou wilt by that method get the whole twenty dollars."

And Drusilla opened her mouth and said, "Papyrus, thou art a good man but a funny man. Thou couldst give me the whole twenty dollars outright; since, if thou canst give it to me for a song, thou couldst also give it to me without a song. And behold! when there is so much to be done, when I ought to be training the children or making calls on my sick friends or doing other useful work, I must needs wrack my brains for some novel way of singing for thee so that I can pay the grocery bills."

And Papyrus saw that Drusilla had reason on her side. Nevertheless did he continue year after year to give her a part of the household budget outright and for the rest did he demand entertainments. And it happened one day, after many years of this sort of thing, that Drusilla said unto her husband, Papyrus, "Where didst thou learn such a strange way of financing our household?"

And Papyrus said, "That is the way they do it at our church."

The Chicago Theological Seminary estimates the cost of \$155 for the entire summer quarter of eleven weeks; one half of that for a single term. The summer quarter of the Garrett Biblical Institute of Evanston begins June 23rd and closes September fifth. No tuition is charged and outside of meals twenty-five dollars will cover the cost of the quarter's work, including residence in the dormitory.

The cost of attending one of the many state schools for rural and village pastors, if judged by the announcement of the New York State school to be held at Cornell University, is very moderate indeed. A registration fee of \$2.00 is charged. Lodging for two weeks is estimated at seven dollars. Meals can be secured at a cost of from one dollar to \$1.50 per day.

The cost at the Bible conferences depends entirely upon the taste of the individual. At Northfield many live in tents which are rented at a small cost, and take their meals at one of the several dining halls. At Winona Lake, Silver Bay and Massenetta Springs Bible Conferences the total cost is almost entirely the cost of meals and lodging. In these conferences where no fees are made ministers usually plan to make fair compensation in the offering plates to adjust the matter.

Most of the denominations now make provision through the Home Mission Boards to help ministers who seek the training in accredited summer schools. Our advice to ministers is to first of all find out what provision is made by the denominational boards. If there is no help from that source it will be wise to write the head of the school which interests you telling frankly of your needs and asking if scholarship help is available for you in the summer work. Many will find that such help can be given. Of course the Christian will keep in mind, at all times, the man who is more needy than himself and will not seek scholarship and other aid which may impoverish that other man.

A letter mailed to prospects from the Chicago Theological Seminary says that summer work is for the following ministers. I like the line up and am repeating it.

"Men who crave time to

1. Cut the leaves of that stack of laid-by books.
2. Talk out and think through some knotty questions in faith.
3. Plan a year's program of good works for the parish.
4. Hear some one else preach.
5. Get a prospective of modern thinking in the world.
6. Meet fellow-students and teachers on and off the campus.
7. Wander about in a large city and observe its life.
8. 'Come apart and rest awhile.'



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Emphasizing Worship

By Leonard V. Buschman

WALTER LIPPMANN in his recent book, "A Preface to Morals" makes the statement that many men no longer attend church services because when they do attend they do not find God there. He also ventures the prediction that if men were only sure of finding God when they attended the services that they would be found more frequently in the churches.

One reason why men are not able to worship better is because the order of the service is too much of a "hit and miss" sort of an affair. There are songs, anthems, Scripture passages, announcements, offerings jumbled together in an indiscriminate sort of a fashion. Even though a man might find himself getting into the mood for worship, this mood is soon dispelled by other features of the service.

In order to emphasize the fact that our members should attend the church to worship God, we have introduced a new order of service. Each item in the order has been placed there as a vehicle of worship. The headings, Worship Through Song, Worship Through Offerings, Worship Through the Word, Worship Through Meditation and Prayer, Worship Through Instruction, stand out

quite prominently on the printed bulletins. In this way we endeavor to dispel the popular fallacy that the hymns, Psalter and the offering are merely preliminaries to pave the way for the all important sermon. Our people are beginning to appreciate better than they did before that we worship God through the various parts of the service.

Another valuable feature is the fact that we have the Scripture readings, the prayers and the sermon all following one another in close order. The hymn and the announcements which are so often made after the pastoral prayer are eliminated. The worshipful mood which was created during the silent meditation and prayer is not dispelled by the introduction of jarring hymns and announcements.

We have been following this order of service in the Central Church of Buffalo several months and we have found it most satisfactory. I never realized before that the people really noticed the order of service as much as they do. Scores of our members have spoken of their appreciation for the new order of service. We are making it easier for them to commune with God. After all isn't that the real purpose of our worship services?

Morning Worship 10:30 O'clock

"The Lord is in His Holy Temple: let all the earth keep silence before Him."
"O come let us worship and bow down: let us kneel before the Lord our Maker."

Worship Through Song:

"Sing unto the Lord a new song."
The Organ Prelude: "Fantasie on Morning Light"
Processional Hymn—No. 347 (congregation standing)
The Invitation to Worship (by the Minister)
Doxology
Anthem: "Gloria"—Mozart
Hymn of Praise—No. 670

Worship Through Offerings:

"Bring an offering and come into His courts."
"I will pay my vows now unto Jehovah."
The Offertory Prayer
Offertory Duet: "Love Divine All Love Excelling"—Stainer.
"Gloria Patri"

Worship Through the Word:

"Blessed is the man whose delight is in the law of the Lord and in His law doth he meditate day and night."
Responsive Reading from the Psalter—No. 17
The Choral Response
The Reading of the Scriptures

Worship Through Meditation and Prayer:

"Be still and know that I am God."
"My house shall be called a house of prayer."
Silent Meditation (with bowed heads)
The Lord's Prayer
The Pastoral Prayer
Choral Response

Worship Through Instruction and Prayer:

"Behold I bring you good tidings of great joy."
"He that hath ears to hear let him hear what the Spirit saith unto the churches."
The Minister's Message: "The Other Side of God"

The End of Worship: The Beginning of Service:

"Be ye doers of the word and not hearers only."
Benedictory Prayer
Choral Response
Silent Prayer

Unemployment Sunday

The churches are strongly urged to give prompt attention to the relief of the unemployed, and Sunday, April 27, is suggested as a day for special emphasis on the problem in the pulpits of the country by the Federal Council of the Churches of Christ in America, according to a statement officially approved by its Administrative Committee and made public today by Rev. Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service.

Suggestions of practical steps which can be taken by pastors and local churches are made in the statement of the Council, including the increase of contributions to the social agencies responsible for relieving the families of the unemployed, and also efforts by pastors to secure part-time jobs which will help to tide over the unemployed until regular work comes.

The lines along which constructive solutions of the larger phases of the unemployment problem may eventually be found, all needing such support of public opinion as the churches can help create, are also indicated in the statement adopted by the Church Council.

Concerning the immediate steps which can be taken to help the unemployed and the designation of April 27 as a special day for considering the problem, the statement of the Federal Council says:

"We urge communities and private organizations, churches and ministers to assist in the relief of the thousands in our cities now destitute as a result of their inability to obtain employment. This can be done in two ways: first, ministers should urge an increase of subscriptions to the social agencies to carry their unusual burdens at this time; and second, ask their congregations to find or create part-time jobs, such as cleaning and repair work in houses and business places, which will help to tide over the unemployed until regular work opens. The address of some free employment bureau should be announced and a committee appointed to help find jobs.

Raikes Statue to be in Queen's Park

Unusual care has been taken by the parks commissioner of Toronto in making available the most favorable location for the statue of Robert Raikes, founder of the Sunday school movement, to be unveiled in Toronto, June 28th, at the International Convention of Religious Education. The site finally chosen is in Queen's Park near the great University of Toronto and in a very favorable location. The figure of Raikes will face south over the continent so mightily blessed by the movement which he began.

This Convention, June 23-29, marks the close of a century and a half of Sunday school work since the origin of the movement in Gloucester, in 1780. Fifty years ago the Sunday school children of England erected a statue of Robert Raikes in Victoria Gardens, London, in celebration of the centennial of the Sunday school. The one being erected in Toronto is an exact replica of the one in London. A similar one is being erected this year also in Gloucester. Thus the sesqui-centennial of the Sunday school extends the honor in which this good man of Gloucester is held.

The pedestal for the Toronto statue is being contributed by the city of Toronto. The statue itself is the gift of Mr. J. L. Kraft, a prominent Chicago manufacturer and Sunday school worker, treasurer of the International Council, and himself Canadian born.



[*East Liberty Presbyterian Church
is in Pittsburgh, Pennsylvania*]

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For each item published in this department, *Church Management* will pay \$1.00 on date of publication. Please keep duplicate copy if you desire record, for unavailable tips cannot be returned to the sender.

Preparing Copy for Publication

Ministers when preparing copy for publication of sermons should give considerable thought to this work. The first important thing to remember is that newspapers are looking for sermons that have an element of news or an unusual theme that will attract the public eye.

Sermons for publication should be condensed and written neatly on a typewriter. The theme of the sermon or the punch in the lecture should always be placed in the first paragraph of the article. Many ministers fail to get their subject over when printed in the paper because they leave the religious editor to search for the news lead after the article has been submitted to the newspaper office. Also in this connection remember that your own assertions from the pulpit makes news . . . not quotations from other speeches or sermons.

Remember that the best sermon delivered in the country can be condensed.

to at least five paragraphs by a good newspaperman. News stories or printed sermons are not valued by their length, but by the information they contain.

Here are a few tips to remember when preparing copy or sermons for a religious editor on a daily newspaper:

Condense your article.

Write on a typewriter and double space.

Write on one side of the sheet of paper only.

Write with the shortest sentences possible. The Bible is the best guide to the style of short sentences.

Get the punch of your thoughts into the first paragraph or in the first sentence, if possible.

Send your copy to the newspaper office as early as possible. Always remember that editorial offices wait on nobody. Your stories must be ready before the newspaper deadlines.

Arthur M. Paulison,
Fort Wayne, Indiana.

Re-Affirmation of Vows

This re-affirmation of vows was used at an anniversary of Christ Presbyterian Church, Chicago.

MEMBERS RISE.

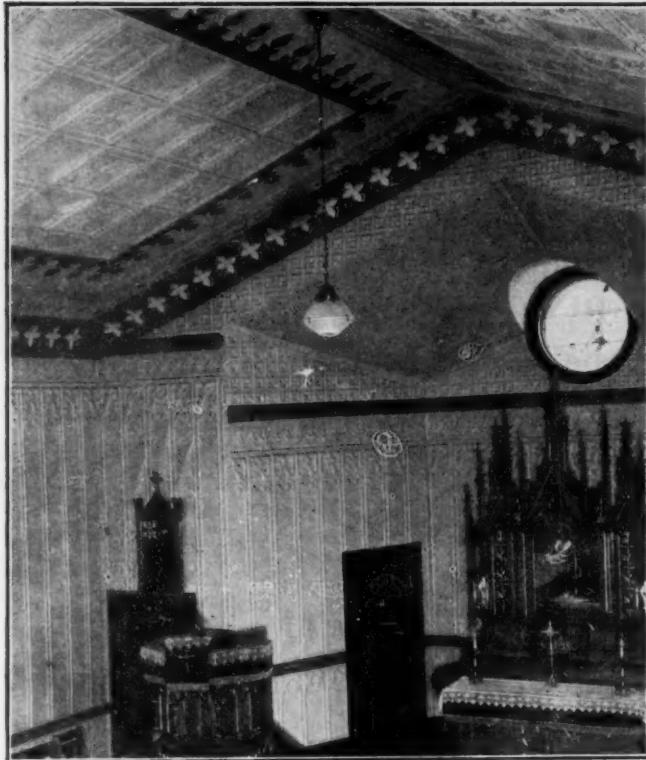
Dear Friends: You have individually and in small groups and at various times met the Session and been received into the fellowship of Christ Church. At the communion service following, you were presented to the congregation.

At that time you professed your faith in God and took vows of fidelity to Christ and the church. Through Christ we have the forgiveness of our sins. We have the gift of eternal life. We are reconciled to God. In Christ we have life and abundantly.

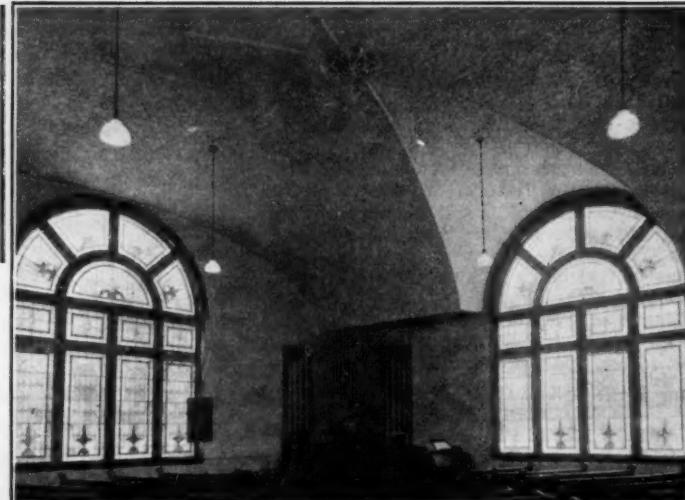
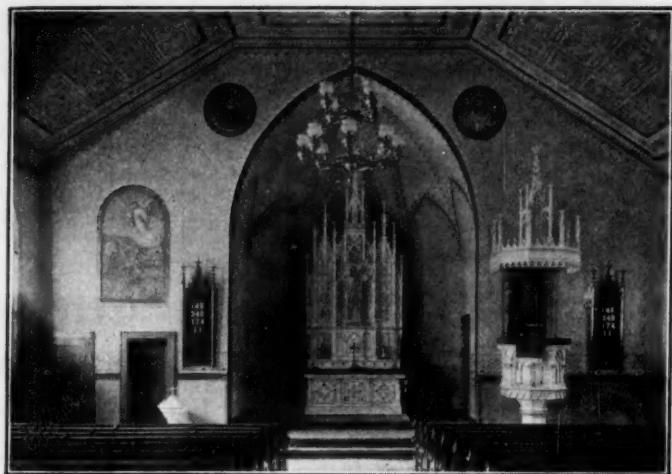
Your church provides you with a place and time and service of worship in company with others. It provides you with a group for Christian fellowship and companionship. It offers you facilities and opportunity for Christian service and helpfulness.

As members of Christ Church will you please answer to the following questions in re-affirmation of your faith in Christ as your personal Savior and Lord, of your purpose to live for Him and your promise to be true to your church?

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Do you still believe in Jesus Christ as the Son of God with power and love?
Do You?

Do you still hold Him to be your own personal Savior from sin unto eternal life?
Do You?

Do you reconsecrate yourselves to righteous living and zeal for good works?
Do You?

As a member of Christ Church, do you now, "trusting in the Lord Jesus Christ for strength," renew your promise to attend the services of worship, to help in the activities of the work and to contribute to the support of the Kingdom of our Christ?
Do You?

As your pastor, my friends, let me charge you to be true to your Lord whose name you bear and whose you are and whom you serve, and to be loyal to this church to which you belong. "And the God of peace, who brought again from the dead, the great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in you that which is well pleasing in His sight, through Jesus Christ to whom be the glory forever and ever. Amen."

ALL RISE.

Fellowship Hymn. "Blest be the tie that binds."
H. Ray Berger,
Chicago, Illinois.

Financing Vacation School

Many small churches hesitate to begin a Vacation Bible School with paid teachers because of limited finances. The first year we held our school the minister offered to raise the money if the Session would give the plan its official endorsement. This was secured and the following plan adopted.

1. An energetic woman who was heartily in favor of a Vacation School was appointed treasurer. She received and disbursed all funds.

2. She and the minister estimated the cost of such a school for four weeks and found that \$250 would cover all expenses.

3. The minister visited the key members of the church and secured their verbal pledges to send certain amounts to the treasurer before the school was scheduled to begin. Not one person refused after the school was carefully presented. This visitation, supplemented by visits of the treasurer and announcements from the pulpit, brought in 22 gifts, from \$1 to \$25 each, totalling \$274.

The next year we changed our plan. We wanted more and smaller gifts for the same amount because we wanted more of our members actively interested in the school. A letter to every family in the church without any soliciting brought in more than fifty pledges totaling a little less than the \$250. we asked for.

On both occasions we were surprised by the willingness with which people gave to the Vacation Bible School.

George J. Riester,
Port Jefferson, New York.

If I Were . . .

Three successive Sunday evenings were spent by the pastor and visitors at First Presbyterian Church, Utica, New York, in discussing the question "If I Were." Men prominent in leadership were invited to state what they would

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do were they other than what they are. Then the pastor, the Rev. T. C. Speers, gave a short address stating what he would do if he were in the place of the other man. These services drew large congregations, and received considerable space in the newspapers. These were the subjects and speakers:

1—"If I Were White," the Rev. William L. Imes, pastor of St. James (colored) Presbyterian Church, New York City. Mr. Speers replied by, "If I Were Black."

2—"If I Were a Christian," by Rabbi Isidor B. Hoffman, director of the Hillel Foundation, Cornell University. "If I Were a Non-Christian," was the subject taken by Mr. Speers.

3—"If I Were an American," was discussed by Paul Chih Meng, a Chinese student leader, and student of religion, sociology and political science at Columbia University. Mr. Speers discussed, "If I Were a Foreigner."

It was announced that the design of this series of addresses was "to present the colored, religious and racial questions of the day from a personal point of view." Mr. Speers, on the other hand, sought to declare the suitable American attitude on each question.

William J. Hart,
Utica, New York.

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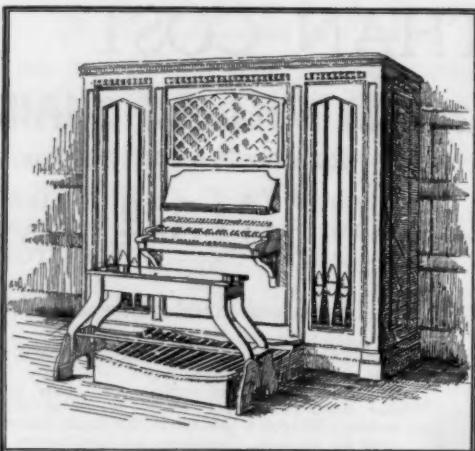
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Ingenious Communion Rail

Recently in completing a church building we were confronted with the problem of a place for our communion table, in the original plans not enough space had been left. To overcome this difficulty the altar rail was built up, with the front and rear being paneled veneer, and the top being left hollow, but covered with a hinged cover. In this hollow top we had placed strips of veneer, with holes bored for the individual communion cups, and little trays for the bread.

The cover was in sections, using a continuous hinge, the length of the altar rail was thirty feet. The strips of veneer used as trays were removable. The communion steward simply prepared the elements in the kitchen of the church, placed them in the altar rail before the communion service began, and at the beginning of the service the cover was lifted back out of the way and as the people came forward to partake of the elements both the bread and wine were there before them.

E. F. Stidd,
Raymond, Minnesota.

Classify Church Music

For thirty years I have been director of a chorus choir. We use octavo music almost exclusively. The filing of and making immediately accessible 150 anthems has been a great problem with me. I was forever pawing for music and never able to find what I was looking for. Anthems were mixed on the shelves like immigrants on a trans-Atlantic liner. During this time I inspected many music cabinets in other churches, large and small, and found similar conditions, some even worse than my own. Last year I hit upon a device that has solved the problem for us. I bought 36 paperoid expanding wallets, $7\frac{1}{2}'' \times 11\frac{1}{2}''$, with a $1\frac{1}{4}''$ expansion. Under the headings of the church year, Advent, Lent, Easter, Pentecost, Thanksgiving, general praise, aspiration, evening, morning, and similar themes, I have collected our music in these receptacles, typing the name of the composition, composer, solos, and the number of copies, on a Dennison gummed label, No. 2007 (75 for ten cents), which I pasted on the flap, and when some 40 or 50 copies are placed in a wallet and tied, the titles show like the title stamped on the back of a book. An old book case stained to harmonize with the color scheme of the church houses all the packs of music and the effect is pleasing to the eye. The music alcove is in a corner of the passage leading to the pulpit, so I set an old desk lamp on top of the case, with the hood projecting over the shelves and turned down to shine on the front, making all titles plainly visible. This has been a great time saver, which, in some cases, is a temper conserving. Dusty music has been eliminated. Sometimes, at the last minute, a soloist does not turn up. In less than a minute another anthem can be substituted and the music distributed while the organist is playing the prelude before the processional hymn. The cost is negligible.

Wm. U. Helffrich,
Bath, Pennsylvania.

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MINISTERIAL ASSOCIATION PROMOTES RELIGIOUS TRAINING SCHOOL

The Ministerial Association of New Bethlehem, Pennsylvania took up a study of the problem of better trained teachers in the church schools. This study included a survey of the teaching staffs in the various schools which resulted in revealing a fact that very few of the teachers had any recognized training. One leading school did not have a teacher that had taken any training. The ministers decided they would sponsor a Six Weeks Community Leadership Training School of Religious Education.

Plans were made for the setting up of an initial term of such a school, with the thought of making it a permanent community enterprise, having two terms annually, one in the spring and one in the fall.

The president of the Ministerial Association who had done work in other schools was accepted and accredited dean by the International Council of Education. Two other preachers and three local teachers from the community were also accredited to teach courses offered by the school. The school has 86 registered students taking work in six different courses. These courses are "Principles of Teaching," "Old Testament," "The Development of the English Bible," "A Study of Early Childhood," "A Study of Middle Childhood," and "A Study of Later Childhood."

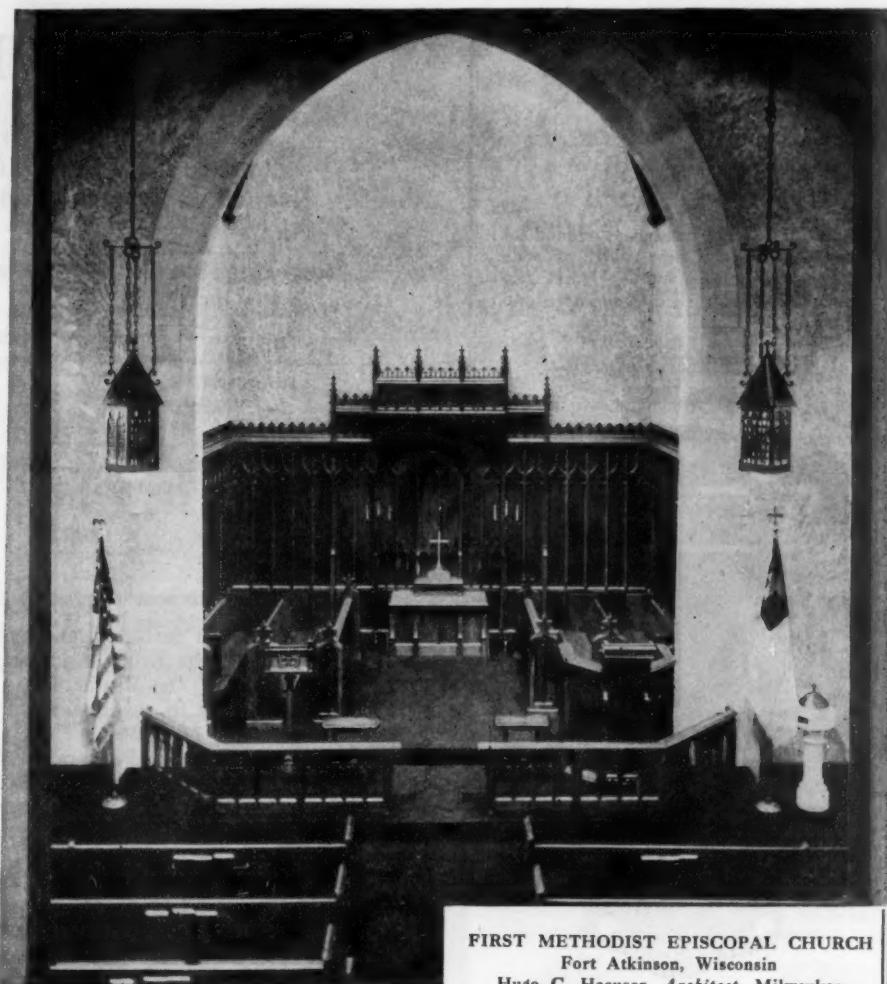
A course of study covering six years has been planned, whereby a student in that time may complete twelve units of work, and acquire a Standard Diploma from the International Council of Religious Education, or the work may be done in four years if the student takes his specialization work in summer schools or camps. Students will be encouraged to do that, for it is difficult to get accredited teachers in a local school for all the courses in specialization.

The school meets on six consecutive Thursday nights. The survey made showed that Thursday was the night open to most of the prospective students. Each session is two hours long and consists of three periods. Two of these periods are for class room work and are each fifty minutes in length. Coming between these two periods and giving a rest is a twenty minute chapel period. A committee is in charge of the chapel program, and a variety of programs are presented during the school.

While the school is under the direction of the International Council of Religious Education, it is locally administered. It is under a board of administration. This board consists of all pastors and general superintendents of co-operating church schools. It is planned to give the students of the school representatives on this board. This board selects the dean, procures the teachers, and through various committees arranges the curriculum, attends to the finance, and the place of holding the school.

The plan is to keep the school rotating from term to term among the churches which have housing and equipment facilities for it.

The 86 students of the present school term represent six denominations. The pastors of these various denominations are giving the school their full support.



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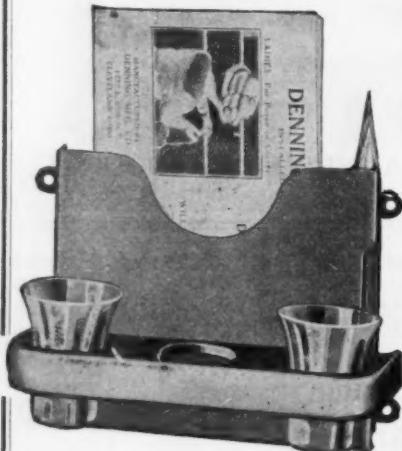
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For Rural Life Sunday

Some suggestions from a leaflet prepared by a committee on Rural Life Sunday of the Federal Council of Churches and the Home Missions Council.

PSALMS AND BIBLE READINGS

Psalms 8, 23, 65, 67, 103, 104, 144, 146, 147

Scripture Passages:

Deuteronomy 8
St. Matthew 6: 26-34
St. Matthew 7: 15-20
St. Luke 12: 13-21
Isaiah 40: 1-14, or all
St. Matthew 13: 1-9
13: 18-23
13: 24-30

Hymns Suggested for Rural Life Sunday

A Hymn for the Country Church

All Things Bright and Beautiful (For children)

America, the Beautiful

Bringing in the Sheaves

Fairest Lord Jesus

Faith of Our Fathers

For the Beauty of the Earth

God Bless Our Native Land

Hark, the Voice of Jesus Calling

Jesus, Tender Shepherd, Hear Me (For Children)

Judge Eternal, Throned in Splendor

Lord, in Thy Name Thy Servants Plead

Lord, While for All Mankind We Pray

My Country, 'Tis of Thee

O Jesus, Crowned with All Renown

O Say, Can You See

The Church in the Wildwood

The King of Love My Shepherd Is

The Lord Is My Shepherd

To Thee, Our God, We Fly

We Plow the Fields

When Morning Gilds the Skies

The Country Church (set to music). (Suggested by Rev. Donald B. Howard, Newton Upper Falls, Mass.)

Stereopticon Slides and Lectures

	No. of Slides	Rental
God's Great Out-of-Doors	55	\$4.00
The Spirit of the Open Spaces	42	3.00
Spring's Awakening (Williams, Brown & Earle, 918 Chestnut St., Philadelphia, Pa.)	35	2.50
Story of Ruth	48	2.00
Parables of Our Lord	47	2.00
The Good Shepherd (Rev. W. P. Hume, Oberlin, Ohio)	46	2.00
Parable of the Talents	8	.50
Parable of the Good Shepherd (Victor Animatograph Co., Davenport, Iowa)	16	.50
The Rural Church Serving the Community	71	2.00
The Rural Church and Her Young People (Dept. of Missionary Education, 1505 Race St., Philadelphia, Pa. Postage one way)	70	2.00

Hymn Slides

	No. of Slides	Rental
Church in the Wildwood	5	\$.25
Dear Lord and Father of Mankind	5	.25
Home, Sweet Home (Rev. W. P. Hume, Oberlin, Ohio)	12	.50
America the Beautiful	10	.50
My Country, 'Tis of Thee	10	.50
Work for the Night Is Coming	14	.50

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WE NEED GOD

A writer in the *Atlantic Monthly* tells of a dream he had in which a friend, well known to the world, was standing on a knoll with a crowd around the base of it. He was addressing the crowd and his lips were trying to frame a word. But though he tried to utter it he could not. The crowd knew the word and they tried to help him speak it, but they, too, could not. The word they were all trying to say was "God." It is the word that men everywhere are trying to speak, for they know if they can say it from the depths of their being, they will be healed. And they who can speak that word "God" from experience hold the future. The church must say it or perish. And we can say it if we know Christ.

E. Stanley Jones in *Christ at the Round Table*; The Abingdon Press.

The King of Love My Shepherd Is	12	.50
(Victor Animatograph Co., Davenport, Iowa. Not less than two sets in an order)		
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PRAYERS FOR RURAL LIFE SUNDAY

Our Lord said, "Lift up your eyes and look on the fields, for they are white already to harvest." How truly He spoke! There are millions of people living in the rural areas of the world who have never heard the Gospel message. Countless children in the country districts of our own America are without church privileges. Souls deprived of the ministrations of the Church are on every side. The "laborers" are few. In response to our Lord's command and the world's need, let us pray:

For the billion people living in the rural areas of the world, especially those who sow the seed and reap the harvests of the world.

O Eternal God, thou Lord of springtime and harvest, bless, we beseech thee, those who sow the seed and reap the harvests of the world. Grant that they may receive the due reward of their labors and enjoy not only the fruits of the earth but those of the Spirit as well, love and joy and peace, through the merits of thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the young people in the highways and byways of the world, especially the countless thousands who are growing up without church privileges.

O Saviour of the world, who didst say, Suffer little children to come unto me and forbid them not, bless, we beseech thee, all children and young people at work and play in the country districts of the world. Raise up friends, we pray thee, who will seek them out and bring them within the blessed influence of thy Church, that so they may know and

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follow thee who, with the Father and the Holy Ghost, art ever one God, world without end. Amen.

For God's blessing on the fruits of the soil.

Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; bless the labors of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. Amen.

O Gracious Father, who openest thy hand and fillest all things living with plenteousness; we beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Jesus Christ our Lord. Amen.

For the solution of the many problems of agriculture, especially those which have to do with the farmer's life and income.

O God, by whose inspiration we are taught to know the things that are for our good, guide, we beseech thee, all those who are endeavoring to solve the problems of country life and income. Grant that just and adequate solutions of those problems may be found both shortly and surely, so that they who till the soil and herd the flock may enjoy the things which belong to their peace, through Jesus Christ our Lord. Amen.

For the shepherds of His flocks, the heroic and patient men and women who seek the souls on a thousand hills.

O Lord, the great Shepherd of the sheep, whose flocks are upon a thousand hills, and who hast put into our hearts the hope of a better country, even a heavenly; bless all those who search for thy sheep in scattered places, that they may bring them home to thee, who art with the Father and the Holy Ghost, ever one God, world without end. Amen.

For the faithful brethren who, in lonely isolation, are striving to uphold the banner of the cross.

O Father Almighty and God of all comfort, look, we beseech thee, upon the little companies of our faithful brethren who in lonely places of the world are striving to uphold the banner of the cross. If the comfort of human sympathy seem far from them, be thou their close companion and pour into their hearts the spirit of hope; that they may steadfastly persevere and be of good courage because of thy Word, knowing that their labor is not in vain; through Jesus Christ our Lord. Amen.

For the spirit of brotherhood among churches and the guidance of church leaders in planning and carrying on the Churches' work in country districts.

O God, who hast taught us that thou art our Father and that all we are brethren, bless, we beseech thee, the churches which are laboring for the welfare of thy people in rural fields. Direct them in their use of the resources thou hast given them for the upbuilding of thy Kingdom and give them grace to minister to thy people in unity of spirit, in the bond of peace, and in righteousness of life. All of which we ask in the name of Jesus Christ our Lord. Amen.

For vision and zeal in Rural Work.

O God, Heavenly Father, we beseech thee to grant to us and all the leaders, members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through Him who said of old, Pray ye the Lord of the harvest that He would send forth laborers into his harvest, thy Son, our Saviour Jesus Christ. Amen.

For lands suffering from dearth and famine.

O God, Heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech thee, the afflictions of thy people; increase the fruits of their lands by thy heavenly benediction, and grant that the scarcity and dearth which they now are suffering may, through thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and forever. Amen.

Conscience and Citizenship

The following statement, issued by The Religious Society of Friends, sums up a growing attitude of religious folks from many sects. The conflict between the Sermon on the Mount and some kinds of nationalism is real. The issue will become increasingly important and it cannot be dodged by thinking folks.

WE invite attention to the growing number of cases in which applicants for United States citizenship are being rejected because of their allegiance to conscience in the matter of war. The recent ruling in the case of Dr. Douglas C. Macintosh raises the issue pointedly. Dr. Macintosh, a professor in the Yale Divinity School, is obviously unusually qualified to become a citizen. He is rejected, however, for the reasons set forth by the District Judge as follows:—

"it appearing that the said Petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances but only if he believed the war to be morally justified, it is decreed, that the Petitioner is not attached to the principles of the Constitution of the United States and further decreed that said petition for citizenship is denied."

The Macintosh case is but one of an increasing number of applications of both men and women rejected for similar reasons. This policy seems so unjust to the individual and so detrimental to the public welfare that it is cause for grave concern.

Liberty of conscience is a cornerstone of all enlightened democratic governments today. Denial of it is recognized as oppression. It is something more. For to deny the rights of free conscience is to strike at the very heart of individual character and to undermine the foundations of democratic institutions. No modern government such as ours can afford to ignore this principle. America was long a haven of refuge for freedom loving men and women persecuted in other lands. We refuse to believe it is now to be the established policy of our government that we must obey man rather than God, and that those who give their first allegiance to God are disloyal to the United States.

Governments cannot always recognize the freedom of the individual conscience, but we submit that they should always do so except where it clearly violates the moral or religious sense of the community. In this day when a constantly increasing number believe that war and Christianity cannot be reconciled and when all of the leading nations of the world have solemnly renounced war as an instrument of national policy, it clearly cannot be said that a conscientious refusal to bear arms violates the moral or religious standards of our country.

At a time when the nations are striving for disarmament and the pacific settlement of disputes, the conscientious objector to war will be an asset rather than a liability. He will not be a mere negative protester. His love of country will be as deep and genuine, and his service as helpful as that of many other

citizens. He may be counted upon more than most to support his country in its efforts to abolish war.

The policy of exclusion for conscientious conviction is grossly undiscriminating. It raises no barrier to the applicant who is unscrupulous, or unthinking, or morally and spiritually dull. It excludes such persons as Dr. Macintosh. It would have excluded William Penn and most of his associates in the founding of Pennsylvania. It would today exclude a Ramsay MacDonald.

We should be false to our forefathers, to the example of the early Christians, to our Master Himself were we to allow religious liberty and freedom of conscience to be violated without protest.

We ask our fellow citizens to join in service to our country by loyally supporting the ideals of civil and religious liberty upon which it was founded. We appeal to them actively to cooperate in establishing the principle that the refusal of a promise to bear arms, because of a supreme loyalty to God, shall not be a bar to citizenship in the United States.

THE CHURCH AS THE BODY OF CHRIST

If the Church is a Body it would naturally have the appurtenances of a Body, of personality. It could be easily pictured as having eyes and seeing, as having hands and touching, as having feet and walking, and as having a heart and feeling. If the Church has eyes, the eyes of Christ, it will see very clearly and unblinkingly, many things in its environment. It will see not merely the pleasant things of nature and life, but the unpleasant, hateful and unlovely things as well.

If the Church has feet they will be the feet of Christ which will walk not only on Fifth and Euclid and Michigan Avenues, but along the alley byways, the hog paths, the morass trails of life as well. If the Church has hands, like the hands of Christ, they will touch the chalice and the vestment and the altar rail, but also the dirty, nasty, unclean things as well, for this He did. If the Church has a heart, it will be the heart of the Saviour and it will warm to every current that flows through the heart of mankind. It will know the exaltations, the idealisms and the selfishness of the human heart quite naturally, but it will also throb to the panics and the perplexities, the hypocrites and prejudices, the greeds and the lusts that fill the myriad hearts all about its sacred walls.

H. C. Webber in *Evangelism*; The Macmillan Company.

Alas by some degree of woe,

We every bliss must gain;
The heart can ne'er a transport know,
That never feels a pain.

—Lord Lyttleton.

Service Of Mortgage-Burning

FOR a number of years Grace Presbyterian Church, Rochester, N. Y., had borne the burden of a considerable mortgage. It was decided to make a drive to clear off the encumbrance. A committee of five was appointed to undertake the work. This committee was divided into a Colonel and four Captains. Each Captain was to choose four other members from the congregation, thus forming four squads or "teams" of five members each. These were to vie with one another in reaching the "goal". The congregation was divided in such a way as to give no team an advantage. All pledges were to be paid within three months. Such church organizations as subscribed were to do it in such a way as to not interfere with private pledges of its members.

The amount needed was largely over-subscribed and the mortgage was paid. There was much rejoicing. A greatly increased spirit of co-operation and fraternal fellowship was developed.

At an early date the mortgage was burned. This was carried out at the regular morning church service. During the previous week a letter from the pastor was sent to all the congregation and constituency, giving information of the occasion and urging participation.

Members of the Sunday school and other organizations were especially invited. The church was filled to capacity.

Since all, even to the little children, had taken part in paying off the mortgage, it was thought highly desirable that in some way each should have a part in its burning. Wishing to make this as realistic as possible an arrangement was made, seemingly quite original, by which all could help hold the canceled mortgage as it was being burnt. Arrangements being made the day before, a stout cord was run down each aisle of the church. To this cross-strings were fastened, extending the length of the pews. For convenience these cross-strings were wrapped in balls or on little tufts of paper and tied up against the main cords in the aisles in such a way as to not be in the way as members of the gathering congregation were being seated. The cord was extended also around the rear of the auditorium and up through the choir at the front. Across the pulpit platform was extended the cord upon which the canceled mortgage was to hang. This cord was attached to the main one running through the aisles and around the room. In the middle, immediately over the pulpit, a wire had been inserted, so that when the mortgage was being consumed the circle

could not be broken by the burning of the cord.

As the moment came for the exercises all the elders lined up in one aisle, and the trustees in another. At a given signal they unwound the cross-lines and put them into the hands of the people in the pews, so that every individual in the house could have hold of a cord. Those who were to apply the matches came to the platform. The organ played softly. The pastor lighted a match. The senior elder, the chairman of the board of trustees, a representative of the other organizations of the church, and an official in the presbytery all lighted their matches from the one in the hand of the pastor. Then all together they held the matches under the paper to be burned, as it hung suspended on the wire, a large pan being beneath to provide safety from any dropping ashes. At the proper moment the organ sounded and the people standing sang, "Praise God From Whom All Blessings Flow." As the last embers of the burned document turned black the people joined with the pastor in this prayer of thanksgiving.

"O God, thou who art the great head of the Church, and in whom we live and move and have our being, we praise and adore thee for thy gracious care over us as a church and people through all the past years. Thou hast been our help and our salvation. While thou hast not made our burdens light, thou hast done for us even better. Thou hast given us strength to bear them. And now that by thy grace this particular load has been lifted, we bless thee that thou hast so taught and trained us in order that we may joyfully bear even heavier loads in the future—if that be thy purpose, to thy glory and to the church's good.

"Bless the labors of these, thy servants, wrought for the forwarding of the interests of this church. Bless to the comfort and inspiration and an increasing sense of worship all who enter this house of devotion. Bless those who conceived and wrought the work and all who offered willingly of their means to accomplish it. Grant that as they have given gladly for thy house on earth they may attain a length unto that house not made with hands, eternal in the heavens. Through Jesus Christ our Lord. Amen."

A hymn, the sermon, prayer and benediction followed.

From *Cyclopedia of Pastoral Methods*.—Hallock.

CHILDREN DEDICATE ORGAN

The rather unusual service was used in Arbutus Methodist Church, Baltimore, Maryland.

To the glory of God our Father, who loves to hear His children sing, we, the children of the church, dedicate this organ.

To the honor of Jesus Christ, our Lord and Master; at whose birth the angels sang, we, the children of the church, dedicate this organ.

To the Holy Spirit of God the Father, who dwells in the hearts of those who love Him, we, the children of the church, dedicate this organ.

To the Children's Church, and to the happiness of all children's hearts we, the children of the church, dedicate this organ.

Prayer of Dedication

Father in Heaven, hear our prayer,
We pray for children everywhere
That they, like we, may learn to sing
The praises of the Heavenly King.

In the name of Father, Spirit, Son,
We Thy children everyone
Pray Thee, Lord, to consecrate
This organ that we dedicate.

Accept the music which we bring
And help us of Thy love to sing,
Oh, may we always worship Thee,
And always Thy good children be.

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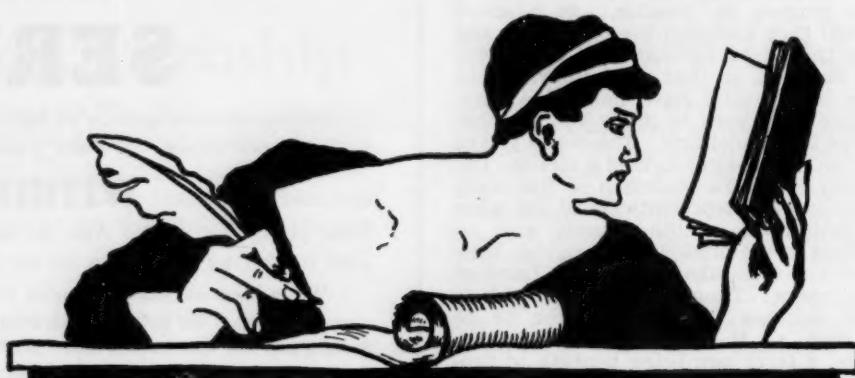
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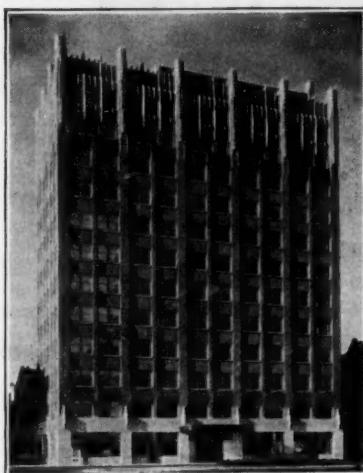
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THE Ministers Casualty Union has again outgrown its quarters and has moved into the new Wesley Temple where it occupies an entire floor. The new location provides them nearly double the space which they formerly occupied. This is the second time within ten years that they have outgrown their quarters.

Members of the Union who may be visiting or attending conventions in Minneapolis are cordially invited by the officers to use the new offices as local headquarters.

The Wesley Temple is one of the new and conspicuous buildings which has marked the spectacular progress of the Flour City during the last five years. It is a beautiful building of the most modern construction and towers above the surrounding structures imposingly. It is located just across the street from the new four million dollar Municipal Auditorium and on the mall, which is planned from the Auditorium to the Art Institute.

Directory of 16 mm Film Sources Available

The Victor Animatograph Company has undertaken the publication of a handbook giving the sources from which 16 mm motion picture films may be secured. This will be of interest to all ministers who are using or planning to use motion picture equipment in connection with the church and educational work. The information given will show whether the distributor rents, loans or sells the film. No charge is being made for the handbook. A copy may be secured by writing the Film Directory Editor, Victor Animatograph Company, Davenport, Iowa.

Ambition is to the mind what the cap is to the falcon; it blinds us first, and then compels us to tower, by reason of our blindness. But, alas! when we are at the summit of a vain ambition, we are also at the depth of real misery. We are placed where time cannot improve, but must impair us; where chance and change cannot befriend, but may betray us; in short in attaining all we wish, and gaining all we want, we have only reached a pinnacle where we have nothing to hope and everything to fear.

—Colton.

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THIS psalm mentions the fact that all the elements may be useful in the service of God and assist in his praise. But this morning, boys and girls, I am to speak only about fire.

Primitive people did not at first know what fire was. They had no matches nor any way of making a light or a fire; no lights at night; no fire to warm themselves by—no fire with which to cook their food. Somewhere and sometime, we do not know exactly when or how, they found out how to make and use fire.

If you rub your hands together rapidly they become warm. You know that. If you rub them together still more rapidly they become hot. If you rub two sticks together rapidly they become warm. If you rub them very, very rapidly they become hot. If you keep it up long enough and fast enough they are set on fire. The Indians and Boy Scouts do this and make a fire by twisting one stick against another.

The knowing how to make fire was one of the first inventions, and was just

as remarkable for people of that time as the invention of the electric light in our own time.

The people of earliest times had no clothes made of cloth, for they had no cloth, and nothing with which to cut and sew if they had. They had no saws to cut boards, no hammer or nails to fasten them together to make houses or furniture. They had no forks nor spoons, no pots nor pans, no buckets nor shovels, no needles nor pins. They had never seen or heard of such a thing as iron or steel or tin or brass or anything made of these metals. They got along without any of the things made of metal. Then one day some one found out something by accident—a "discovery" we call it. He was making a fire. To him fire, which to us is such a common, every-day thing, was still to him very wonderful. Round his fire he placed some rock to make a sort of camp-fire stove. Now, it happened that this rock was not ordinary rock, but what we call "ore", for it had copper in it. The heat of the fire melted some of the copper out of the rock, and it ran out on the ground. He heated more rock and got more copper. So was the first metal discovered.

At first people used the copper for

Fire Praising God A Sermon To Children

By G. B. F. Hallock

Praise the Lord from the earth, ye dragons and all deeps; fire and hail; snow and vapor, stormy wind, fulfilling his word. Psalm 148:7, 8.

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beads and ornaments, it was so bright and shiny. But they soon found out that it could be pounded into sharp blades and points, which were much better than the stone knives and arrow-heads they had used before. But notice that it was not iron they discovered first. It was copper.

It was thought that next they discovered tin, in somewhat the same way. Then, after that, they found out that tin mixed with copper made a still harder metal than either alone. This metal made of tin and copper together we call bronze. Then for many, many years the people made their tools and weapons out of bronze.

But at last some man discovered iron, and he soon saw that iron was better for most useful things than either copper or bronze.

What I am trying to tell you boys and girls, is that all these advancements were made by the use of fire, and that in all the ages fire has been an instrument in the service of God and in promoting his praise. Now, let us recite our text again: "Praise the Lord from the earth, ye dragons and all deeps; fire and hall; snow and vapor, stormy wind, fulfilling his word."

THE ILLUMINATED CROSS

The use of the illuminated cross in our churches is increasing with each lenten season. Some churches have had them constructed by local craftsmen. It is of general interest to churches, however, that well known lighting houses of reputation have specialized in this article. The illustration shows a very effective cross with fittings which make it a thing of beauty in any church. This cross 34 by 24 inches with sufficient chain to allow it to hang six feet from the ceiling may be purchased for approximately seventy-five dollars. As memorial gifts the illuminated cross is in good taste and adds to the worship service of the church. The metal memorial plate is usually attached to the bottom of the cross.



Illuminated Cross

'Tis a common proof,
That lowliness is young ambitions' ladder,
Whereto the climber upwards turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend.

—Shakespeare.

Fathers alone a father's heart can know
What secret tides of still enjoyment flow
When brothers love, but if their hate
succeeds,
They wage the war, but 'tis the father
bleeds.

—Young.

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* * *

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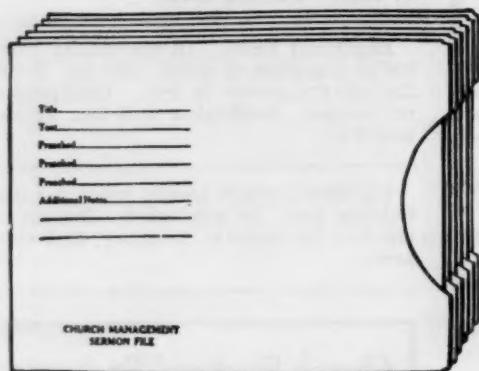
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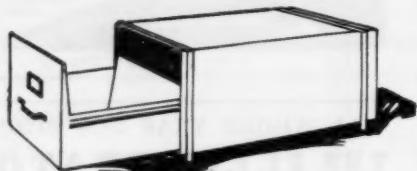
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